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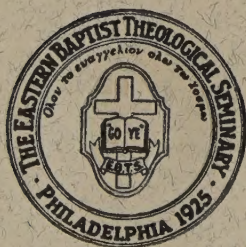
◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY



JANUARY, 1939



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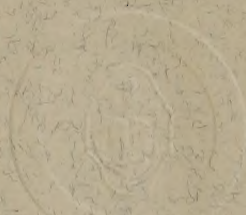
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Published by

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS; *Editor*

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... THE ... CHRISTIAN REVIEW

Editorial Notes

WE HAVE BEEN thinking seriously about the modern murder of time.

If one were suddenly condemned to five years' penal servitude it is easy to conceive how—after having somewhat recovered from the shock and significance of the sentence—one would come to plan one's existence on the basis of a militant campaign to murder time. One's days, and in a lesser degree one's nights, would be pegged out with little tabs indicating the destruction of minutes, hours, days, weeks, months, and years, until such a time as the realization came that the back of the job was broken. With the goal in sight one can imagine that the hours and days would be easier to kill. One's hand would have gained in cunning, one's powers of endurance would have been fortified, and in the end one would look back upon the dead years with stoic indifference.

* * *

BUT IF ONE observes one's fellow-creatures, and incidentally oneself, in the normal course of social life, it appears quite evident that this conspiracy to murder time is not confined within the walls of convict establishments. It is universal and omnipresent. What is it that people really want? They live as though they, too, were serving a sentence, and were waiting patiently for their time to be up, and for something, anything, to come, which would bring relief and joy—and perhaps Nirvana.

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THERE ARE, of course, notes and accents when the whole cosmic scheme is perfectly satisfying, but you may rest assured that even at such moments time has been successfully murdered. Back to normal conditions again there is always routine waiting for some kind of interruption. However industrious the clerk may be he suddenly looks up at the clock and thinks: "Thank goodness! only half an hour to lunch!" and later in the day his restless mind registers: "Thank goodness! only an hour till knocking-off time!"

* * *

HE IS GLAD when Monday is over, and Tuesday and all the other days in the week. He is also glad when the weekend is over. It seems to bring him nearer something, he knows not what. It is a relief to come back from the holidays feeling a little better in health. The great something, whatever it is, is nearer at hand.

And the days pass, and the weeks, and the years, and all the while he is quietly rejoicing that he is murdering time. And one day he finds himself getting old. He doesn't resent this unduly. He regrets that some of the notes and accents are not so sweet and strong as they were, but still nature is adapting itself, and time is being successfully murdered.

* * *

THE HARASSED Society people are all the time thanking their stars that certain social functions are over. Soon they will be able to go away. The time comes, and they depart for the mountains or the sea, and at appropriate seasons they shoot partridges, or lions, or whatever it is that Society people have to shoot at certain times of the year—and then they look at their diaries, and think, "Thank goodness! We shall soon be able to go abroad!" And winter finds them in Florida or Bermuda or the Riviera, longing for the day when they will be able to return home, for they find the task of murdering time perhaps more difficult than the clerk does. So also does the ordinary holiday-maker. Novels, knitting, and cross-word puzzles seem flimsy weapons to attack this monster with, compared with the tried and trusty sword of work.

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FOR IT IS ONLY when time is completely murdered that the soul is conscious of satiety. The actor lost in the part he is playing, the painter, the writer, and the musician immersed in the throes of creation, indeed any good workman lost in his job reacts to a thrill against which the shafts of this hereditary enemy of mankind has no avail. For troubles only come when time triumphs. The mind of man is fully capable of mastering time. It is only that so frequently its will-to-murder sags. It begins to look at life in perspective, and becomes, if not terrified, in any case bored. Instead of carrying on the good fight, it begins to weigh its chances, to look forward and look back, to grope in obscurities, to indulge in orgies of introspection and self-pity.

* * *

FOR TIME IS, after all, but a convention of the mind, or perhaps it would be better to say, a disaffection, a condition that requires eternal treatment. And this poor invalid, this little human being, this man of a brief today, shall be judged less by the glamour of his achievements than by the courage and sanity he brings to bear in that campaign where "the hours perish and are laid at our door."

* * *

SO WE SPEND our lives killing time, and waiting for tomorrow. The business man comes rushing down to breakfast, adjusting his necktie or polishing his nails as he comes. "Please help me first! I have just five minutes!" After a hasty meal he rushes out of the house, rushes to the railway station, and the train rushes him into the city. He rushes to the street, a taxi rushes him to his business. He rushes into his office, giving an excellent example of the strenuous business man, and then he snuggles down in his comfortable chair, puts his feet on the desk, and spends an hour reading the daily paper, with its record of tragedies and comedies—mostly tragedies in these days—of defeats and struggles in the world's life during the last twenty-four hours. After that he idles over a few letters and dictates answers. He talks with one or two friends who "happen in." He does

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some telephoning—a dinner engagement, a projected game of golf, an enquiry about the way a certain stock is moving, and so forth. He chats with another business man in his office down the hall. He fusses with some papers, and then the longed-for luncheon hour arrives.

Too many of us are murderers of time without being conscious of the fact. Everybody is in a hurry but few people get anywhere. Even worthy pastors and secretaries and professors are not exempt. A famous and faithful pastor has said that "laziness is the minister's besetting sin."

Many ministers are mighty murderers of time. It is not so much laziness as the unfortunate habit of "dilly-dallying." It is the avoidance of the main job. It is the inability to do the essential thing *now*, to do it with concentration, to do it with terrific energy. He who plays with his work or "dawdles" through it plays with his soul and destroys his future. It was wisdom, and a divine wisdom, which counsels us to "do with our might what our hands find to do—" and to do it well, and to do it instantly.

* * *

THE FAMOUS "Dollar Line" has gone into bankruptcy, and its ships have been bought by the United States Government, to serve as an important unit in the development of a Merchant Marine. In all parts of the world the old Dollar Line was well known, especially because of the rather vivid display of an immense \$ mark on one of the smoke stacks.

* * *

WE ONCE MET Mr. Robert Dollar, the founder of the Line, and talked with him for several hours on the "Golden Gate Limited," running between Chicago and San Francisco. One remark that he made was so intriguing that we committed it almost immediately to our travel notebook. Here it is: "One of my ships, just dispatched from Portland, carries a curious double cargo. It will take to Shanghai, and thence up the canals to Hang-chow, half a million feet of lumber. Half of that cargo is consigned to the Epis-

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copal mission and is to be used for the erection of a Christian school. The other half is consigned to an old friend of mine, a wealthy merchant, who will use it to restore a great Confucian temple in Hang-chow, which has fallen into disrepair. He is a public-spirited man and does this work at his own expense." As I listened it seemed to me that ship was a microcosm, the Oriental world in miniature, for it bore in its bosom the elements of the mighty conflict of the twentieth century in China, the Confucian Temple and the Christian school. Which will win?

* * *

DR. GRAHAM TAYLOR, who founded the Chicago Commons in 1894 to give practical aid and appreciation of the arts to thousands of families, died recently at his home in Ravinia, Ill. He was 87 years old. A pioneer social service worker, Dr. Taylor for nearly fifty years had helped to solve the problems of the needy in Chicago's thickly populated districts. The Chicago Theological Seminary recognized his efforts in 1892 and made him a professor of social economics, a post he still retained at his death. Until last year he had for thirty-five years conducted a weekly column on civic affairs in the Chicago *Daily News*.

* * *

THE EDITOR was associated with Dr. Taylor in committee work in Chicago more than thirty years ago; and came to know him well and to admire him greatly. His sincerity and human friendliness were matched by his intellectual force and his quiet yet vigorous leadership in civic and humanitarian affairs.

* * *

IN THESE DAYS of frightful persecution of the Jewish people in several European countries, it is instructive to notice certain figures that were published some months ago with reference to the present Jewish "dispersion" amongst the nations. The total number of Jews in the world at the beginning of the present year was, roughly, 16,000,000. Of that number about one-half reside in a group of adjacent

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countries—Poland, Lithuania, Batavia, Austria, Czechoslovakia, Hungary, Roumania, and European Russia. In this area the Jews constitute fewer than 6 per cent of the total population. Some 4,500,000 live in North America, and they constitute nearly 3 per cent of the total population. In the Arab countries the Jewish percentage is also 3. In Palestine it is 32 per cent—420,000 in a total population of 1,300,000; in Iraq 2.5 per cent, in Arabia 0.4 per cent. The Jews in Egypt and Turkey together with those in the neighboring countries number some 700,000.

* * *

ACCEPTING JOSEPH JACOB's estimate of the Jewish population for 1900 of 11,275,000 the number of Jews has increased by 42 per cent in the course of thirty-six years, but there is evidence that the rate of increase among Jews in practically all parts of the world has begun to decrease sharply, and that in some parts, leaving out the influence of emigration and immigration, an absolute decline has set in. This is due to the fall of the birth rate, which in recent years has been greater than the death rate. Taking into account the three factors of fertility, fatality and age constitution, it is likely that the Jewish population will soon reach its maximum and then begin to decline, but it is reasonable to anticipate that the total Jewish population will reach 18,000,000 before the decline sets in.

It is interesting to recall that the Jewish population in the Roman Empire at the time of the death of Augustus, A. D. 14, numbered 4,500,000, and constituted one-twelfth of the total population. If they had remained in Palestine and multiplied at the same rate as the European population as a whole, they would today number some 75,000,000.

* * *

MEN OF ELOQUENCE and eminence in our day are very busy in their denunciations of the economic theories and totalitarian schemes which are dominating the dreams and loyalties of millions of people. In America the gradual centralization of all policies and interests at Washington,

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the systems of regimentation and of meticulous oversight of private business, together with the invasion of home and family life, threaten in the most serious manner the independence of the people and the future of our nation.

* * *

IN MANY PUBLIC ADDRESSES by Christian leaders we have been told that the Gospel of Jesus Christ is the only remedy for the world's ills. In his recent book Dr. Jones has emphasized, and in arresting terms, this elemental truth. But this sweeping assertion, which should be heartily endorsed by every Christian individual, needs to be followed by some sort of technique. Just how is the desired end to be attained? The general statement needs to be supported by a recommendation concerning methods of procedure. In what matters can action be taken to produce the desired result?

* * *

IT WOULD SEEM that one of the most urgent desiderata lies within the realm of character leadership. In our land, especially, the choice of national and state leaders should be made on the basis of proved strength of character. It is encouraging to know that in the recent November elections multitudes of people subordinated party affiliations to national welfare, and voted for men who represented justice, honor and righteousness. The selection of men of honest and patriotic purpose for all positions of authority and influence is essential to our national integrity. The leadership of Christian character is the first essential in the development of a Christian civilization as well as the first essential in the creation of a genuine Democratic State.

* * *

LET US MEDITATE for a moment in this matter of character values, in the personal life and in the life of a nation. The man who cultivates character is a wise man. We hear much about heredity in these days. Lecturers, teachers, journalists talk fluently about inherited dispositions, tastes, tendencies, aptitudes, weaknesses. Wisdom is built by us with God's help, not born in us.

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TRUE WISDOM centers in self-mastery, and self-mastery is the key to character. The wise man adapts himself to his environment if it be helpful and healthful, and he rises definitely and strongly above that environment when it is evil. He studies that he may show himself approved; he disciplines himself that he may control himself and others. The man of wisdom earns the great character values by living according to principles that are not embodied in the modes of action around him. He governs himself by the ultimate principles of righteousness.

* * *

THE MAN OF CHARACTER is consistently obedient to the laws of the higher manhood. Beasts were formed for the lower life. Man was created to live the higher life. Beasts have no ideals. They are ruled by their instincts and passions. Reason teaches men to subordinate their passions to their principles. "Do not be a beast; be a man," said the Stoic. But the finest pagan philosophy never reached, and therefore never revealed, the highest manhood. The beast within the man still fought against his better self—fought and raged and conquered—till Jesus Christ came. The great Deliverer proffered the divine help to enable us to attain highest manhood. He abolished by His redemptive death the law of sin and death.

* * *

OBEDIENCE IS THE KEY to mastership. "Wouldst thou have thy flesh obey thy spirit?" St. Augustine asks, "then let thy spirit obey thy God, thou must be governed if thou wouldst govern." Alexander conquered the world and sighed for other worlds to conquer. Were there other worlds to conquer? There was one. Because he did not recognize the supreme importance of self-mastery he met his early doom, dying of self-indulgence in the things of the flesh.

The man of Christian character is a well-poised and symmetrical being. In a wisely regulated ship the captain is on the bridge or in the wheelhouse in the hour of peril, the engineer is in the engine room, the other officers at their

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posts, while the man before the mast is in the rigging or below decks, or wherever he is ordered to take his stand. The common sailor does not command the bridge.

* * *

IF THIS ORDINARY SEAMAN strikes down the captain and seeks to steer the ship, destruction lies ahead; the bark goes on the rocks. So in the human life. Where character commands the helm, while reason and conscience and courage hold their proper offices of authority and the passions are held subordinate as men before the mast, the ship of life goes on its safe and steady way, no matter how the storms may threaten. But if the passions mutiny, and cast the captain into chains, and man the craft, its course is headed towards perdition.

The man of Christian character has a clean soul. Maeterlinck says that "to every man there come noble thoughts that pass across his heart like great white birds." But there are also dark vultures of greed and black ravens of malice. The life of many a man is a battle of winged creatures, gleaming white from the heavens and pitch black from the pit.

* * *

THE HUMAN SOUL was formed for holiness. Man was made in God's image. Impurity is abnormality. The soul was white at first, and destined for the eternal whiteness. The man of character prized purity above all wealth. He who keeps a white and lofty soul has gained the best that life can give. The lily vies with the rose in beauty and out-rides it in chastity. The snow is the sky's challenge to the earth, and field and stream and meadowland can nowhere match its purity, for it comes straight from the upper air and the infinite spaces. The white light is the mingling of all the colors of the spectrum. God set His bow of hope in the heavens, and the message of its blended hues is the promise of a serene and perfect beauty.

* * *

A STAINLESS CHARACTER, informed and glorified by the grace of our Lord Jesus Christ, is the greatest achievement

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in the universe. A clean life is a crown of glory. He who fights the good fight and keeps the faith is the tested warrior who finds his triumph in the gleaming crown of righteousness, "which God the righteous judge shall give him in that day." Self-conquest wins the way to heaven, and gains the golden guerdon of life's struggle.

* * *

THE LEADERSHIP of men and women of the highest and noblest Christian character is the most vital need of today, in every department of our national and social systems, and in every sphere of human life.

The Local Church in the New Testament

BY PROF. JOHANNES SCHNEIDER, D.THEOL.

THE Local Church is the visible representation of the Church Universal in a given place. Consequently the statements which are made concerning the essence of the Church as such, are applicable to the Local Church.

The Local Church is a unique entity. It stands in the very midst of the world, yet does not pertain of its character. It comprises men who belong to definite political, economic and professional organizations, but these self-same people because of their allegiance to Jesus are members of a new life order. They are citizens of their country and city, yet at the same time they hold citizenship in heaven. In other words, the Local Church is composed of people who belong simultaneously to the natural and the supernatural order of life. From this follows that the Local Church cannot be severed from the earthly conditions of existence although it must always consider itself to be a fellowship redeemed out of the world. And while she is the bearer of spiritual gifts and powers the Local Church cannot do without the external means that are necessary for the development of spiritual life in this world. Thus the Church which fundamentally is dealing only with things spiritual, is yet involved with this life in many ways, economically, financially and otherwise.

We may say now: the Church Universal, that expresses itself through the Local Church, is both a Church in Christ and a Church in the world. As the Church of Christ it is a purely spiritual entity. As the Church in the world it is inevitably involved in the natural orders of existence. This dual character of the Local Church must ever be kept in mind if we would understand it in its peculiar nature.

Our theme speaks of the Local Church in the New Testament. This presupposes that there is but one type of a

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Local Church. This is fundamentally correct. But there are local churches the world over. Since the world consists of many countries that differ from one another in political, social and economic matters, the local churches in these lands are also subject to the influence of national, folkic and racial peculiarities. The mores, culture, technical progress do not remain without influence upon the life of the Local Church. Of course, the basic structure remains everywhere the same. There is but one Lord and only one New Testament which is valid for the local churches whose life is determined by God's Word. But the milieu or environment nevertheless influences the type of life of the individual local churches. This we can already observe in the New Testament. The Jewish Christian churches differed in various ways from the Gentile Christian churches.

But in spite of all this we must stress most emphatically: the local churches which live in various countries and under different conditions nevertheless form a unity because they belong to an order of existence which we must call the eschatological order of existence.

(1)

The insights which we have won thus far will enable us to characterize more exactly the Local Church.

With regard to the membership may I point out that the Local Church is the assembly of the true believers in Christ in a city or any given place on earth. The phrase "believers in Christ" suggests that there is but one door to the Church, namely personal faith. It is contrary to the nature of the Church and the explicit directions of the New Testament to receive people into its membership who have never made a clear-cut decision for Jesus and who do not own Him as Lord and Saviour. It is only a living faith that can condition membership in the Christian Church. Faith has both a divisive and a unifying power. It separates from the world that denies Christ as Son of God and only Saviour. It makes one all those people who have acknowledged in Jesus Christ the Redeemer of their lives. All believers who

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have passed through judgment and repentance are a Christ-centered brotherhood, and should gather in a local church as a visible fellowship.

The second condition of membership is baptism. Baptism is the seal of faith. Because God deals with us in baptism and declares us to be His dear own children, the Church has the perfect right, indeed is duty-bound, to receive Christian believers into membership through the rite of baptism. The Church through her action confirms the faith of men who have come to Christ. It accepts them as full members of the Church. At the same time it takes note of the fact that the baptized believers have been incorporated into the body of Christ, inasmuch as the Local Church is a representative part of the Body of Christ.

The Local Church has also authority to administer the Lord's Supper. According to the teaching of the New Testament the Lord's Supper can only be given to believing and baptized members of the Church. The Lord's Supper was not given to the world, but to the disciples of Jesus. Only the disciples can fully apprehend the deep meaning of the holy emblems which we receive in the SUPPER. The Church at the Lord's Table remembers the great work of redemption that was wrought on Calvary. But she is also conscious of her fellowship with the exalted and glorified Lord and with the Church Universal.

The Church that enjoys such blessings is the place where the Holy Spirit reveals himself to men. The Local Church stands under the continual influence of the Holy Spirit. A Christian who does not have the Holy Spirit, is, according to the judgment of the New Testament, unthinkable. Likewise it is difficult to imagine a church where the Holy Spirit is not present. The Church and the Holy Spirit belong together.

In these remarks we have briefly characterized the membership of the Local Church in its ideal and God-willed form. The actual conditions do not always correspond to the ideal. Oftentimes the Holy Spirit is not the only power in the Church, but there are, alas, other and very unholy

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forces at work which are opposed to the Spirit's blessed ministry.

The truth of the Holy Spirit's presence in the Church has a still deeper significance. The Local Church of the New Testament is governed through the Holy Spirit. All those who are leaders in it are but organs of the Holy Spirit. The fact that the Church possesses the Holy Spirit as the power determining her life and thought differentiates her from all other human organizations. For this reason the Local Church cannot simply adopt the forms of worldly organizations. She must of necessity develop those organizational forms which are congruent with her character. Hence those explanations that define the Local Church as being either a democratic or an aristocratic type of organization really miss the point and fail to do justice to her essential character. Such characterizations can only be attempts to convey an approximate idea of the Church's being by means of interpreting it through the known forms of human institutions. It is true that from the beginning practical necessities have exercised an influence upon the expressional and constitutional life of the Local Church. But in the last analysis the Holy Spirit not only creates the new life in the believers' hearts, it is HE, too, who creates and molds the outer orders of the Local Church. That these orders which the Holy Spirit brings into being did not develop into cold and rigid legalistic orders was prevented in the early church through the ministry of Christian love. Real Love, born of God, makes a genuine brotherhood of the Church. Thus, it is the Spirit, who determines the organizational life of the Church, and not the juridical and constitutional norms. The Spirit of God and love are in a decisive way the formative powers of the Local Church.

From these viewpoints we must consider the organizational life of the Early Church.

The Early Church is characterized by the preëminent place which the twelve apostles held in it. The Twelve became the leaders in the Early Church because they had been Jesus' comrades and were the witnesses of His resurrection.

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They had been the first recipients of the Spirit. Their word had authoritative power. Under their leadership the inner building up of the Church took place. Since the apostles had already received a special charge from their Master while He lived amongst them, and then later, at His ascension, had once more been commissioned to preach the gospel in all the world, they bore the chief responsibility for all missionary enterprises of the Early Church. The Twelve were also the first great teachers of the Church. What Jesus said and did was first mediated by them to the Church. The Old Testament was evaluated by them as a biblical record pointing toward Christ.

It needs to be remembered, too, that in the beginning the Early Church was governed by the apostles as a group. This simple church government was, naturally, in the course of time subjected to certain changes. In Jerusalem the authority of the Twelve was supplemented by that of the Lord's brother James. He was assisted by elders who came to share in the leadership of the Church. The term "Elder" may already be found in Judaism. The college of the elders stood, according to Jewish tradition, at the head of the Jewish assembly. The office of the elder in the Early Church has been introduced, no doubt, in analogy with this Jewish institution. It became finally an established order in the Church.

We find, moreover, that the elders have deacons at their side. Acts 6 tells us how seven men were singled out who were entrusted with the administration of the agape and of church philanthropy for the poor. The apostles, in turn, were to be released for their proper task, namely prayer and the ministry of the Word. They, too, acted in agreement with the Church when these deacons were appointed. Only such men were elected that fulfilled certain conditions: they had to have a good reputation, and were to be full of the Holy Ghost and wisdom.

The Early Church developed, under the leadership of the Spirit, a certain order. A number of trusted men exercised a leadership over the Church. But they do not force their

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will upon the disciples. In all important matters the Church has a share in its own government. This is due to the fact that all have the Spirit. This protects the Church from being deprived of its rights. However, it is significant to recognize that the equality of the members in the early church is not guaranteed by juridical measures. The coöperation of the Church in all decisive matters rests on the unity in the Spirit. Leaders and the Church form a holy brotherhood. The office does not give authority to rule. Every leadership is done under the sign of service. The bearers of the various offices together with the Church form an active and coöperative whole.

The second change in the original order of the Church was brought about by Paul. The apostle recognized the authority of the Twelve. He fully appreciated the unique position of the First Church at Jerusalem. But two things he emphasized most strongly: first, he asserted his own authority as equal to that of the Twelve; secondly, that the Church has no visible, but an invisible center. Not Jerusalem, but the exalted Christ is the center of the new people of God. Paul did not think of subjecting the Gentile churches to the Church at Jerusalem. While the latter retained its special significance the Gentile churches were recognized as on par with the First Church.

In the churches founded by Paul we discover a very rich church-life developing often without definite or rigid forms or orders. The Church at Corinth furnishes an interesting example. But in the course of time here, too, a definite organization comes into existence. Paul was deeply concerned that in the churches he had founded things were done in an orderly manner. Through his dynamic personality he again and again influenced the inner and outer life of the churches, and he tried to organize them after one pattern. He had a definite view of the way a local church was to be organized. A church's organization, Paul believed, is to have a form that is in conformity with its nature as the *ekklesia*. Yet, we have the impression that Paul did not succeed in every instance in realizing his ideal.

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Paul instituted elders already on his first missionary journey. In Thessalonica he entrusted after his first visit certain men with the preaching of the word and the ministry of souls. In Philippi we find two groups: bishops and deacons. When the pastoral epistles came to be written the office of the presbyter is already a fixed institution. In the letter to Titus the principle is expressed that the cities ought to be supervised by elders.

It seems that the different offices allow of different interpretations. The words "elder" and "bishop" are used synonymously. The New Testament does not know rigid differentiation between bishops and presbyters. The Early Church does not have any hierarchical orders of superior and inferior office bearers. In the New Testament the principle obtains that the office bearers hold their office according to the measure of the Spirit. Office and Spirit belong most closely together. The Spirit causes men to serve, and not to assert an hierarchical superiority.

The truth that all the members of the Church have the Holy Spirit yields still another truth. The New Testament knows no distinction between priesthood and laity. God has abolished the gulf between priest and people in the new covenant. All are priests of God by virtue of the power of the Holy Ghost. They are "the chosen people, the peculiar people, God's property, a holy priesthood." The preëminent place of the special servant of God is exclusively conditioned by the idea of service and his charismatic equipment. Inasmuch as the Church is an organism the edification of its life cannot be accomplished without the services of those whom God has specially endowed with his gifts.

The servants of God are bound to live worthy lives. If they live as holy men of God the Church is duty bound to honor, respect and obey them.

Next to the bishops and elders we find the deacons. The word *diakonos* designates originally those who serve at the tables. This word later gained a more specific meaning. The deacons assist the bishops or presbyters in their service.

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They fulfill certain duties in connection with the administration of the love-feast, church benevolence and similar matters. They, too, must be spiritually fit for the work they undertake to do.

The apostles, prophets, evangelists, pastors and teachers occupy a special place in the New Testament Church. They are not necessarily limited to the Local Church, even though they may be working in a given church for a longer time. The apostles and prophets are called in Eph. 2: 20 the foundation of the Church. They serve the Church as a whole. The same is true of the evangelists who exercise an itinerant ministry. They proclaim the Word of God wherever God's grace opens a door for them. They were next to the apostles the pioneers of the Church. The teachers and pastors, no doubt, served in a permanent capacity in the Local Church. They were to lead the newly-won converts to a deeper understanding of salvation and to a deeper walk with God. Concerning the task of the pastors I. M. Haldemann has rightly said: "The pastor is one who divides the truth to the flock, or assembly, over whom the Lord hath appointed him." The pastor is the responsible leader of the local church who either possesses himself the gift of teaching or who is assisted by a teacher.

We notice that in the New Testament the various gifts and services are not always sharply differentiated. In the Early Church some men had many gifts. Paul was both apostle and teacher, while Philip, one of the deacons of the Jerusalem church, was also an evangelist. Timothy, who led the church at Ephesus, is summoned in 2 Tim. 4: 5 "to do the work of an evangelist."

In the organization of our modern churches we ought to follow as much as possible the patterns of the early Church. The office that we no longer have is that of apostles. It was unique and only for a given time.

In the Local Church of today we have two kinds of offices: that of the elder and that of the deacon. Among the elders the pastor takes a preëminent place. He is not only the spiritual leader, but also the evangelist and teacher of

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the Church. This does not mean that the pastor alone should or could preach, for everyone who has received the gift of the Word can preach in the Church. The Church must respect those gifts which the Holy Spirit has given. Next to the elders or pastors are the deacons who, in the main, are concerned with the external matters of church government. But all, elders as well as deacons are chosen by the Church to serve within the Church. That is the scriptural order. The election and ordination have only then a real significance if the ordination through men has been preceded by the ordaining of God. All the activities of the Church only then have a right to exist if they are done in the Spirit who finds expression in the words of Acts: "It hath pleased the Holy Spirit and us. . . ." Only where these two factors work together do we have the right church government.

(2)

The New Testament churches live side by side in complete autonomy. They are not bound together by a juridical institution. That which binds them together is the one faith, the one Lord, the one Spirit, and the one hope.

The churches may unite themselves, however, freely for the sake of accomplishing common tasks and form conventions and the like. Withal they do remain independent entities, that form their life in the fullest freedom, only bound by the authority of Holy Writ. Baptists have at all times asserted the autonomy of the Local Church.

It follows from this that the churches administer their own affairs independently. There is no superior authority that could compel the individual churches or force them to do things which they could not approve. Christ and His Word are the only authorities of the Church.

The principle of autonomy and equality relates also to the individual members of the church as such. All have the same rights and the same duties. The distinctions of property, culture, profession or social position which are valid in the world outside have no bearing upon the Church. Only the diversity of gifts may differentiate members among

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themselves. But these differences cannot endanger the unity of the Church, since these gifts do not serve man's self-glorification, but the upbuilding of the Church. The gifts of the Spirit are given to the individual Christian that he may serve with them unselfishly within the Church. The life principle of the Church is Love.

Where a member disturbs the life of the Church discipline is in order. The Church is a holy fellowship of redeemed, believing and baptized people. Should one member desecrate the house of God through grievous sins, a carnal walk or the teaching of false doctrine he thereby destroys the fellowship with Christ. The Church must therefore watch so that each individual member will walk in holiness of life and preserve the faith of the Word. The first concern in such crises must be to help the erring and sinning brother and to keep the fellowship intact. Teaching and admonishing belong to the priesthood of all believers. When the brotherly assistance is rejected and where all kindly dealings with the erring one remain without fruitage the discipline ought to commence. It may take various forms: the milder form of exclusion from the Lord's table, erasure from the membership list or radical exclusion. The Church will administer these acts only in deepest grief and in humiliation before God. But the sanctity of the Church must stand ever above all personal or emotional considerations. The Church must ever be led toward the goal, namely to stand blamelessly before God. Christ wants the Church to be "glorious, without blemish or wrinkle, holy and blameless" (Eph. 5:27). It is under these norms that the educative and disciplinary action of the Church should be carried out.

We see then that the Local Church is a form of life in which the spiritual character of the Church finds its visible expression. The Local Church comprises redeemed people. But as redeemed men we still remain human. That accounts for the fact that on earth the Church is never fully realized. The Local Church is the figure of the church that constantly endeavors to actualize the spiritual organism of the Church.

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She can only approximate this ideal which will be a completed fact in the new æon. Then when the limitations of this world shall have been removed the dual character of the Church as a Church in Christ and a Church in the world shall cease to be. Then the Church will only be the Church in Christ.

(3)

We conclude with a brief remark concerning the task of the Local Church within the world. The Church has been entrusted the gospel of the saving grace of God in Christ. It is therefore her primary task to declare the message of redemption in order that the full number of the Gentiles might be saved. The Church ministers to the divine plan of redemption. The æon of the Church lasts until the elect shall have been gathered out of the world and until the spiritual organism of the Church shall have been completed. Hence, the primary task of the Church in this æon is evangelization, the proclamation of the good news. The Word of Christ must be proclaimed loudly, clearly and unmistakably. The message of the Church must sound above all other voices of the world. For she is entrusted not with some or any religious message, but with the message of divine redemption that is above all other messages which are being heard in this world.

Likewise it must be said that for the inner edification of the Local Church the Word of God is the determining power. The Church may carry on many social and humanitarian tasks; she is bound to do deeds and works of love. This belongs to her ministry on earth and woe if she fails to carry it out! But her social endeavor can only be carried out in obedience to the WORD of God, otherwise it will not be a Christian endeavor. The Word of God must also be directive in pastoral and educational work. Where this is not recognized pastoral work and Christian education are degraded to a mere religious technique. The Church may avail itself of the findings of psychology and sociology in the fulfillment of her task. But she must know that these

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things are only means in order to declare the Word of God in a more meaningful manner. The whole practice of a spiritual ministry can have but one goal: the full presentation of the WORD and the training of the Church in the WORD.

If we render our service in this manner then our goal and that of the Church is clear: namely to be made conformable to the image of the Son of God. The Church of Jesus Christ knows nothing greater on earth than to become more like Jesus, more obedient to Jesus, more faithful in His service. We have a mighty task in this world. We can only fulfill this task if we stand fast in the faith, in obedience, and in love.

God is constantly equipping His Church for her most glorious and responsible ministry. May He empower us to discharge this ministry in faithfulness and complete surrender!

Has Liberalism Helped Us?

BY REV. W. EVERETT HENRY

DOUBTLESS no definition of liberalism that might here be set down would be entirely acceptable to all liberalists, and perhaps the term is so well understood generally that, for the purposes of this article, no definition is required. Still it seems best to be clear at the outset as to the meaning of the term as understood in this discussion, and the definition of liberalism as given in an editorial in the *Christian Century* of May 6, 1936, is as satisfactory as any. "Fundamentally," writes the editor, "it (liberalism) means the application of intelligence to the problems of government, industry, the understanding of the world and the formulation of a philosophy of life. Because intelligence is a quality that inheres in individuals, it exalts the individual. Because intelligence is not amenable to commands but only to reason, it tends to devalue authority."

Of course, any principle operative in human life needs time to reveal its effects. Has "liberalism" been active in the life of the race long enough and widely enough for us to reach some certainty as to its effects? Its proponents tell us that liberalism has been operative in western Europe and America for a hundred years, and while in comparison with the range of history this is not a long period, yet when we consider the increasingly rapid movement of thought during the last century it seems the effects of this principle on life ought by now to be discoverable. Has liberalism been really helpful to the Christian cause?

1. LIBERALISM AND THE BIBLE

Has liberalism exalted the Bible? Has it made the Bible more effective in human life than it used to be? Would the staunchest liberalist dare answer these questions in the affirmative?

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Liberalism has had much to say about the Bible. What it has said has been from the point of view of man's intelligence. The Bible has not been regarded as a revelation but as an evolution; not as a message from God to man, but as a record of man's search for God, much on a par with other (so-called) sacred books. Much of it has been declared myth, lacking in historical basis, and therefore unworthy of credence. By means of pulpit and platform, the press and the radio, these views have been given wide publicity and the consequences have been tremendous.

Thousands no longer think of the Bible as of any particular value to them or the race. They have practically tossed it out of their thinking. Countless others, and many of these are in our churches, have been led to put the teachings of "science" in the first place in their thinking with the Bible a poor second or worse. That much of the "teaching of science" has been shown by science to have been false, and that doubtless much more will be so revealed; that much that has been said and written by the liberals with the greatest air of erudition and certitude about the Bible has been proved by the science of Archæology to be false, and that more is ready to enter the same category, they either do not know or do not care. And many of those who still keep the Bible uppermost in their thinking have been made to pick and choose among its contents until they are deprived of both the comfort and motivation that came to their forebears. One who was in sore need of comfort and quietude of mind said the other day, "Mr. —," referring to a loved one who was a college professor, "believes the Old Testament is just a history of the Jews," and so closed the door to all appeal to the Psalms, Isaiah, etc., to minister to her need. So is it with untold numbers.

That liberalism has undermined the authority of the Bible can hardly be doubted. But in doing this liberalism has circumscribed the ministry of the Bible to human needs. It has diminished the peace of Christian hearts, lessened their comfort in distress and weakened the motivation so necessary for Christian living.

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2. LIBERALISM AND EVANGELISM

At the very heart of the church's task is evangelism. In fact, there is nothing that comes legitimately within the area of the church's work that is not essentially evangelistic. Is it teaching so as to develop Christian character? Is it the erection of church buildings, colleges, etc.? Is it fighting disease or increasing the agricultural output of a country afflicted with poverty and famine? Is it the translation of the Bible or other writings into other languages and the printing and distribution of such? Is it promoting moral reforms in any area of life? All these and any other long-continued activities of the church are held in the life and plans of God's people because they are believed to contribute toward the evangelization of men. So set is the heart of the Christian church upon the work of evangelism that it may safely be asserted that no activity is likely to be long continued after it becomes evident that such activity makes no real contribution toward this fundamental objective. Whatever, therefore, interferes with the evangelistic success of the church becomes at once to every earnest Christian a matter of grave concern.

In this country in recent years the success of evangelism has dropped to low levels. There has been a rising tide of opposition to so-called "mass evangelism" and no other method has been developed to take its place. In many churches nearly all baptisms come from the younger departments of the Bible school, and adult conversions are rare. Is there any connection between this distressing situation and liberalism?

Such connection is easily discovered in two directions. (1) In so far as liberalism has undermined the authority of the Bible it has made evangelistic effort difficult. If the Bible cannot be appealed to as an authoritative source of truth, if the preacher's hearers believe much of it to be myth and legend and garbled history parading under the guise of "prophecy," etc., etc., it is inconceivable that evangelistic work is not made much more difficult. If not in the Bible,

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where is to be found anything like an authoritative statement of truth? And if no authoritative statement of truth is available, how difficult it becomes to awaken men to a realization of their need of a Saviour.

(2) Here also we must consider the influence of the teaching of evolution, another element in liberalism. Any acceptance of the theory of evolution brings to most people such a change of view as to the nature of sin that sin can hardly be to them any more "exceeding sinful." In the first place, any belief in evolution seems to involve some acceptance of the theory that the religious history of man began in animism and rose step by step through fetishism and polytheism to monotheism. And it is so difficult to harmonize this view with the evident teachings of the Bible—and now one must add also with the more recent findings of science—that inevitably there comes a weakening of conviction that the Bible is historically trustworthy. In the second place, so far as we give house-room to the notion that man has an animal pedigree it is practically inevitable that we shall think of sin as simply failure in the struggle to throw off these bestial tendencies which cling to us because of our ancestry. And for most people these two factors produce a weakened sense of the sinfulness of sin and also make it impossible for the average man to come to the place where he can sense its exceeding sinfulness. Finally, to the extent these evolutionary views have carried over into the leadership of the churches there has come a weakening of the evangelistic motive. Sin is not so sinful, man is not so "lost." He is doing fairly well in his struggle with his heritage from the beast and steadily growing better. For most men the evangelistic passion does not reach great heights in that milieu.

Yes, liberalism must be held responsible for the weakened authority of the Bible and the diminished and not easily recoverable sense of sin which make the evangelistic efforts of the church difficult. Furthermore, the fact that these efforts are comparatively unfruitful makes it quite evident that the liberal mind has made no contribution to the life

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of the church sufficiently creative to overcome the losses its development has brought.

3. LIBERALISM AND MISSIONS

The greatest sentence ever uttered by human lips was the commission given to the Christian church to evangelize the world. Those words loosed and gave direction to the greatest force of the centuries in human life. The missionary task is not only the *raison d'être* of the church, but constitutes one of the major elements in the world's history. Any thing that affects the great missionary work of the church adversely is a matter of concern both to the church and also to the world at large.

An impartial survey of the facts can hardly leave any doubt that liberalism has affected adversely the effort of the church to make Christ known to all peoples. To the extent that liberalism has undermined the authority of the Bible and made more difficult or decreased the passion for evangelism it has, of course, affected unfavorably the missionary work of the church. But liberalism has gone still further in its unfavorable effects on the missionary enterprise. It has awakened ugly suspicions that have been hurtful in various ways. The conservatives have suspected the Foreign Mission Boards and the missionaries on the field of liberalism, and the liberalists have suspected the Boards and missionaries of stultifying conservatism. These suspicions have in many cases hardened into strong convictions and these convictions have developed in some cases into action. The outstanding illustrations in this area are, of course, *Rethinking Missions* and the new liberal organization which grew out of that report and the agitation concerning it, and the insurgent group of Presbyterians who organized the strictly conservative "Presbyterian Church in America."

We need not here try to weigh the merits of these suspicions, convictions and new organizations, but we must note that with the coming of these things has come also a most disastrous falling off in missionary giving. None can deny that the two developments are tied together chrono-

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logically and it is scarcely credible that they are not tied together as cause and effect. Where there is suspicion in the heart there is a tightening of the purse-strings. As suspicion hardens into conviction, there is a cessation of giving or a diversion of the gifts into other channels.

The damage already done to the work of the great denominational boards is beyond computation and there are as yet no very certain signs that the debacle has been stopped. A fair summary of the situation must recognize that the loss of the denominational work has been the gain of the so-called "faith" missions, but the gain of the latter cannot be regarded as commensurate with the loss of the former. The missionary work of the church as a whole today is not showing the vigor which characterized it some years ago. The major offensive of the earlier years of the century has been turned into a retreat with only here and there a forward thrust. The morale of the forces abroad and of the people at home has been distinctively lowered and still shows only doubtful signs of recovery.

Look at it as we may, it doesn't seem possible to free liberalism from heavy responsibility for these developments, and if liberalism is the chief cause of this major disaster to the work of the church of Christ in foreign fields, then it has done not only the Kingdom of God a great disservice but also the world as a whole. And if it be suggested that liberalism may in the future make a contribution to the development of the Kingdom of God that will more than justify its present disastrous effects, where is there any basis for regarding it as anything more than as a suggestion without any basis in fact?

4. LIBERALISM AND THE HOME

The home is vital to the church. Both institutions are mutually helpful. The home receives much from the church and the church leans heavily on the home. Anything that interferes with the proper functioning of the home is a menace to the church and may become her deadly enemy.

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It is well within the scope of our inquiry, therefore, to ask "What has been the effect of liberalism on the home?"

Liberalism has produced a generation of parents who have lost confidence in the Bible and in the church. They may still believe in God in a fashion, but he is not the God of their fathers, nor the God of the Bible, nor the God of the Christian church. At best their God is only an abstract something without concrete characteristics or real, clean-cut connections with daily life and institutions. They are uneasy about their children. These parents received a keen sense of right and wrong from the Bible as children and their later experiences have not dislodged it. How can they pass that same saving sense of right and wrong on to their children?

These parents had their "schooling" in those days when science had great confidence in theories. They were taught (and believed) that any form of corporal punishment was psychologically harmful to the child; that the child should be politely reasoned with but never under any circumstances coerced; that instead of repressing the child it should be allowed to express itself freely; that the child came into the world with a certain level of intelligence, or I. Q., that nothing could change; that in order that children might learn the value of money they should be given a regular allowance; that the naturally nervous or sensitive child should not be compelled to do what other children do. Now we are told by high authority in the field of applied psychology that none of these theories ever had any real scientific psychological basis, that practically every one of them has been shown to be definitely erroneous, and that the application of some of them leads to chaos intellectually and morally.*

Liberalism has not only brought grave mistakes in parental dealings with children, it has also struck at the very foundations of the home itself. Monogamy is denounced and "free love" justified by writers and teachers of this school. Rudolph M. Binder, Professor of Sociology in New

* See *The Return to Religion*, by Henry C. Link, Ph.D., Chapter VI.

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York University, is quoted as saying in his *Principles of Sociology*, "Monogamy, with its lifelong hold on both parties, is incompatible with personal freedom. Divorce entails expense, trouble and a certain stigma as long as present social attitudes prevail; it is better, consequently, to have no marriage ceremony at all and simply have those who love each other live together as husband and wife as long as they agree with each other. Monogamy is only a fallacy, which many people believe in but few really observe." A recent writer reports Prof. F. H. Giddings, long associated with Columbia University, as saying, "The spontaneous union of a man and woman who love each other is morally superior to a technical legal relationship. . . . The coercive family system is filling the earth with falsehood and hypocrisy, misery and soul disintegration, and is perpetuating the morality of slaves and liars. . . . Free (sexual) intercourse is the highly moral product of a healthy social organism." *

Such teachings in textbooks and classrooms have, of course, filtered down from the towers of academic learning to the streets of the common man. And along with this filtering process have come some exceedingly disturbing social developments. (1) Divorce has become more and more common and easy to obtain. The sovereign State of Nevada is still the chief sinner in making easy the severance of the marriage ties, but other states are pressing her rather closely, and at least one state legislature has been reported as seriously considering a bill that would go Nevada one better and reduce the residence requirement to thirty days. As matters stand the percentage of divorces to marriages in the United States has risen almost steadily since 1889. (2) Crime has been increasing and the average age of the criminal has been decreasing. It is difficult to get statistics that furnish a secure basis of comparison because of differences in state laws, etc., but there seems to be practical unanimity of opinion as to both items in the above general statement. Fifteen years ago a Committee of the American Bar Association declared that crime in this country had

* Quoted from Gilbert's *Crucifying Christ in Our Colleges*, p. 118 f.

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reached appalling proportions and that unless checked would carry the nation into anarchy, and no one has arisen to say that crime has been checked. A careful study of the cost of crime in the United States published in 1924 placed the total at \$5,000,000,000.00 annually. More recent estimates place the amount at two or three times this huge total.

Of course, no thoughtful man would say that all of this increase in divorce and in crime is due to the influence of liberalism. Unquestionably other factors have been active. But there is no denying that the infiltration of liberalism and the increase in divorce and crime have occurred together. Has the relationship here been no more than chronological? It is impossible to think so. The fundamental relations of the home have been directly attacked. False theories of parental care of children have been widely publicized under the name of science. These things have constituted causes that have produced their logical effects, and the womb that gave them birth must accept responsibility for its offspring.

Lest this should seem to some too scathing an indictment of liberalism let us note by way of conclusion the statement of one of its leading exponents as to its effects upon the life of this country: "The chief suffering of our declining age of liberalism is not poverty, but a flabby mediocrity of mind and character which inspires a sort of moral loathing. We have bred a nation of spoiled and juvenile minds, unable to think, devoid of the power of self-criticism and incapable of mature political responsibility."* Its own friends being judges, evidently "Liberalism has been working badly in the western world" in practically all areas of human life.

* Prof. W. E. Hocking as quoted in an editorial in the *Christian Century* of May 6, 1936.

Expert Leadership in Religious Education

* BY DR. HAROLD J. SHERIDAN

JUST five years ago Bradford Methodist Episcopal Church dedicated its new religious education building. The plan was to engage a trained director for the educational work as soon as the financial condition of the church seemed to warrant such a step. Unfortunately with the passage of the years the problem of financing the Bradford Church has grown more instead of less difficult. So it is still without its director. Although the members of the congregation enjoy the new plant they feel that they will not get the maximum value from it until they can have a paid director.

The attitude of the people of Bradford reflects a widespread conviction of our day. Many people think that real progress in religious teaching must await the time when every Sunday school shall be under the direction of an expert.

From many points of view such a situation would seem to be ideal. It is becoming increasingly evident that the task of guiding religious growth is highly complex. It requires insight and skill which the average volunteer worker does not always possess. Moreover, where the educational work is put under the direction of a trained worker the minister is able to give more attention to his pastoral duties and sermon preparation.

THE DREAM AND THE REALITY

Unfortunately there are difficulties in the situation which those who dream of the time when every Sunday school shall have a trained director do not see. The most obvious and perhaps the most serious difficulty is that of securing enough money to finance the plan. It costs a person about as much to train himself for the directorship as it does to

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prepare for the ministry. Naturally one who takes such training expects a substantial compensation for his work. In these days when many churches are finding it difficult enough to pay the salary of one person it seems quite out of the question to think of engaging a second. There are numbers of situations like that of Bradford where the people have long hoped to have a director but seem farther away than ever from the fulfilment of that hope. Just now it seems as if the plan of providing paid leadership for every Sunday school must long remain a dream.

DIVIDING THE RESPONSIBILITY

Nor is the item of expense the only difficulty with the plan. Those who have experience with it find that it involves adjustments which are not always easy to make. When put down on paper it appears as if it would be a very simple matter to divide the responsibility between minister and director. Actually this is not always the case. The minister is usually the older and more experienced of the two. He is accustomed to being responsible for the entire work of the church and in the last analysis he must be held responsible for it. Very often, therefore, he looks upon the director as an assistant who will carry out his plans and defer to his judgment. The director, on the other hand, has come to think of himself as an expert in his own field. He probably understands better than does his superior officer what is involved in the educational work of the church. He feels that he ought not to be asked to do clerical work. So there is abundant opportunity for conflict and the wonder is not that there is so much but that there is so little.

The new relationship may also create tension between the director and the people of the congregation. The people may like the idea of expert leadership but they do not always find it easy to fit in with new plans. The leader, on the other hand, finds it difficult to adapt to the practical situation the ideals formulated in college. Again, in view of all that is involved, it is surprising that the plan works out as well as it does in so many cases.

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What, then, is to be our policy in regard to expert leadership in the Sunday school? Does a recognition of these difficulties imply that we must go back to the old plan of volunteer leadership or are we to accept the new plan in spite of its difficulties?

The answer will depend upon the situation. In the large city church a division of labor seems to be imperative. There is no other satisfactory way than for the various phases of the work to be carried on by experts in the different fields. This means that necessary adjustments must be faced intelligently and fearlessly and the budget planned so as to care adequately for all of the various needs. This has been done in many instances where trained leaders are working together harmoniously and rendering a real service.

In some communities it will be possible to effect the consolidation of two or more churches into one large organization and thus provide for a specialization in the various phases of the work. This also has been done in certain instances. It is to be hoped that in the future there will be many other communities with vision and consecration enough to take such a step.

SHARING A FULL-TIME EXPERT

It has also been suggested that there may be some sharing of expert help by groups of independent churches. The plan has much to commend it and has already been carried out in a number of localities in America. Of course the contribution which the director can make to any one of the coöperating schools is limited since he cannot be in several places at the same time. Nevertheless, he can offer much in the way of counsel.

But after all that can be done towards the securing of expert help has been done there will probably still be many churches which like Bradford find it impossible to engage a director. For this reason the conviction is growing that the local minister and the people of his congregation must equip themselves for skilled service. In other words, in

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many churches the pastor must also be the director of religious education. Volunteer workers must become experts.

Bradford Church and many others like it are beginning to adopt this plan. With such help as may be secured from field secretaries and other outside agencies, local workers are holding teacher training schools. They are buying and using books and periodicals. Thus, by utilizing every possible source of help they are actually "pulling themselves up by their own bootstraps." Their schools are becoming in a very real sense modern and efficient.

From the Notebook of a Homiletics Professor

EDITED BY ROBERT G. TORBET

ARTICLE II

HINTS TO PASTORS

(I) GENERAL ADMONITIONS

SHEPHERD the flock. People will go to hear the minister who goes to see them. Pastoral visitation is not out of date. It never will be. Neither person nor thing can take the place of the pastor in the homes of his people. You can often do more in ten minutes in a personal conversation in one's home than you can do in weeks of preaching. Do not forget the lambs of the flock. Young and old need your care and guidance. Be kind, patient, considerate, and fearless in the performance of your duties as a shepherd of God's people.

Miscellaneous Notes:

Avoid snap judgments. Members of your church will come to you with serious problems. Hear them through and give advice only after careful and prayerful consideration.

Honor the confidences of your people. You will become the depository for family secrets. Do not divulge them to anyone. It is well for a minister to say at the very beginning of his pastorate that there are matters of very great concern to some women of the church that they hesitate to discuss with the pastor. Assure them that they can go to the pastor's wife and that she will not divulge their secrets, even to the minister. Assure the men that matters of very great secrecy which they discuss with you (the pastor) will not be divulged to anyone, not even to your wife. The minister who cannot honor the confidences of his people will soon lose his influence over them.

FROM THE NOTEBOOK OF A PROFESSOR

Be frank but kind. Kindness is the shortest way to the heart. You can say anything if you say it in the kind way. Trust in God and be not afraid!

Avoid sex sermons. Counsel can be given to young men in private or to young women by your wife, but do not discuss these matters in the pulpit.

Do not attempt to observe all the special days that you are asked to observe. If you do, you will have very little time to preach the Gospel.

Do not be a meddlesome minister.

Remember your relation to your successor. Do not return to a former field for funerals except you assist the pastor. The same thing applies to weddings. Do not correspond regularly with members of your former church except in case of very intimate friends.

Remember your relation to your predecessor. You, yourself, will be one some day. Do not criticize anything he did. If you cannot say good about him, do not say anything.

Remember you represent your church wherever you go and in whatever you do. Do not take advantage of your position of influence.

Do not misrepresent anyone or anything. Make your reports honest.

Be considerate. Do not disregard the time of another man. It may be very valuable. Do not make unreasonable demands upon anyone.

When you shake hands with a person look at him. Don't look at the person who is to follow him. Don't squeeze the hand too hard—you may cause injury, especially if the person wears a ring.

If you are not familiar with good manners buy a book of recognized authority and make yourself familiar with some of the things a gentleman of culture should do. A minister with bad table manners or bad manners on any occasion discounts his influence.

Do not fight to bring things to pass in your church. If it is impossible to get your program across back out and ap-

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proach the task from a different angle at some later time. Do not force the battle.

Do not become discouraged and resign a pastorate because someone does not like you or others do not coöperate with you. But when you are convinced your work in the church is finished then get another church as quickly as possible; but continue to preach the best sermons you know how to preach and do your work faithfully until the last day.

Do not neglect the lambs of the flock. The greatest investment you can make is in children. Make promises to them with the utmost care; but when you make them move heaven and earth to keep them. Do not trick children—if you do that once they will be mistrustful of you ever after. Take an interest in their physical welfare, their intellectual life, and their material life and spiritual life.

Do not blame circumstances. If you do, ask yourself the question: "How many of them did I help to create?"

Determine that at the end of every day you will be better able to meet the problems of the next day. Anything short of this is poor business.

Don't knock. You do not get anywhere by preaching negatives. Make your message positive and your ministry constructive.

I believe a minister should have his own way in a church, but to get your congregation to see that requires patience and skill.

Remember that plain "horse sense" is absolutely essential to the minister. The average minister fails, when he does fail, not because he cannot prepare and preach a fairly good sermon, but because he lacks good judgment.

Let the unmarried minister regard the following suggestions with care:

1. Do not board with members of your church nor where there are young ladies.

2. Do not discuss the affairs of your church in your boarding house.

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3. Do not become the escort of one young lady. Treat young ladies as you treat the other members of your church. Do not allow one young lady to monopolize your time in the church.

4. Be careful about the games you play.

5. Accept presents with thanks, but do not send return gifts.

6. Do not marry a girl who is a member of your church.

(II) PASTORAL VISITATION

When to call:

On Tuesday, Wednesday, Thursday, or Friday between the hours of 2 and 5 p. m.

It may be advisable to call after a funeral.

On whom to call:

The sick, the shut-ins, the backsliders, prospective members, faithful members, in fact, wherever there is sickness, trouble, lack of religious interest, or the need of acquaintance.

What to do and say:

Remove your overcoat. Do not enter the sickroom in damp clothing. Be cheerful, courageous, tender. Talk about things that concern the welfare of the person whom you are visiting. Give him the benefit of your judgment. Do not gossip, and do not allow others to do it. Keep in a notebook a record of your visit, noting the occasion of the visit, the condition physically and spiritually of the one visited, and suggestions for future visits and pastoral care.

How long to stay:

The length of time depends upon three things: when you go; where you go; and why you go. Ordinarily a pastoral call need not extend beyond fifteen minutes. You are on business for the King. Do not waste your time. Begin at once with your mission.

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General suggestions:

1. Be dignified but not stiff; informal but not common; cheerful but not frivolous; frank but not cruel; compassionate, longsuffering, kind, humble.

2. It is not customary for Baptists to administer communion in the home in case of illness, but do not hesitate to do so when it seems wise.

3. Give temporal relief in such a way that the recipient will not be embarrassed.

4. Never steal another minister's sheep, nor interfere with his flock.

5. In cases of illness be careful where you go next.

6. Watch your attitude. One's disposition may be natural or acquired.

7. In case of contagious disease write letters, send flowers, or toys.

8. Be loyal to the nurse and doctor.

(III) WEDDINGS

The general order of ceremony:

General address, address to the bride and groom, promises, pronouncement, prayer.

The home wedding:

The minister should adapt himself to the customs of the people. If the ceremony is in the home and the people are his own people, he will, of course, be expected to remain until the ceremony is over and the bridal party departs. If the people are not his own, his judgment will tell him whether he had better remain or not. A rehearsal just prior to the service is sufficient. The order of service is simple: procession, ceremony, and congratulations. On general principles, the minister should not kiss the bride. There are, however, cases where a minister has long been with the church and grown up with the young people; in this case, if they expect it, it might give great offense to refuse. The pastor's demeanor at the wedding service should always be

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dignified. There is a quite general tendency to make a home wedding an occasion for fun. The minister who properly conducts himself will increase his popularity. The slightest act that savors of the commonplace will greatly injure him.

The church wedding:

Some desire a long ceremony, while others desire a short one. Some wish the Episcopal service or an abridgment of that service, while others do not care what kind of a service it is so long as you marry them. The most satisfactory ceremony is your own. A rehearsal should be held on the day before the wedding. Care should be manifested in the procession, for any defect or awkwardness will greatly mar the service. Give attention to the order in the procession (ushers, bridesmaids, maid of honor, ring bearer, flower girl, the bride and her father. The groom and best man enter with the minister), to the speed, and to the distance. Arrange for the bride and groom to arrive at the altar about the same time, but be sure that the bride does not arrive before the groom does. Concerning every detail, consult the bride; it is her day.

Some general suggestions:

1. Behind the sham that the minister often sees are the hopes and aspirations of two persons. The minister must enter into their joy.

2. He should remember his calling and seek opportunity for Kingdom service. He should visit the home of the newly-wedded couple soon in order to help them establish a family altar.

3. He should not speak about wedding fees in public, except in a commendatory way.

4. He should be careful about his dress.

5. He should not marry divorced couples.

The marriage ceremony:

Divine revelation has declared marriage to be honorable in all. It is an institution of God established in the time of

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man's innocence—before he had sinned against his Maker and had been banished from Paradise. It is given in wisdom and in kindness for the benefit of the race, to increase human happiness, and to provide that through well-ordered families, truth and holiness might be transmitted to all the race. The marriage relation lies at the basis of all law and order.

It is the duty of the husband to be the friend, companion and guardian of his wife, shielding her from danger, providing for her support and cherishing for her a manly and unalterable affection.

It is the duty of the wife to be the friend, companion and solace of her husband, giving to home that cultural charm which a wife alone can give.

It is the duty of each ever to cherish for the other that unchanging love existing between Christ and the church for which He died.

If you are ready to enter into this sacred contract you will so declare by uniting your right hands.

Then shall the minister say unto the bridegroom:

Do you, A. B., take B. C., whom you now hold by the hand as your true and lawful wife, and do you promise to love, cherish and honor her in sickness and in health, in prosperity and in adversity, and through every change of condition, forsaking all others, cleaving only and ever unto her until God, by death, shall separate you? (The bridegroom shall say "I do.")

Then shall the minister say unto the bride:

Do you, B. C., take A. B., whom you now hold by the hand as your true and lawful husband, and do you promise to love, cherish and honor him in sickness and in health, in prosperity and in adversity, and through every change of condition, forsaking all things, cleaving only and ever unto him until God, by death, shall separate you? (The bride shall say "I do.")

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Then shall the minister take the ring and say:

This ring is the emblem of Eternity, without beginning and without end. It is a sacred reminder of this sacred service.

Then shall the minister say unto the bridegroom:

And this ring you give unto her whom you have now taken as your true and lawful wife, as an evidence of your love and esteem for her and the fidelity with which you will keep these marriage vows? (The bridegroom shall say "I do.")

Then shall the minister say unto the bride:

And this ring you accept from him whom you have now taken as your true and lawful husband as an evidence of your love and esteem for him and the fidelity with which you will keep these marriage vows? (The bride shall say "I do.")

The minister shall then direct the bridegroom to place the ring on the bride's finger and the bridegroom shall repeat after the minister these words:

With this ring I thee wed and with all my earthly goods I thee endow.

The minister shall then direct the couple to unite their right hands, and he shall say:

In accord with these solemn promises made to each other in the presence of God and these witnesses, I do now pronounce you husband and wife in the name of the Father, the Son and the Holy Spirit.

Let us pray.

(IV) FUNERALS

The order of service:

The opening word, the Scripture, the address, the prayer. The service should be brief. The nature of the message will

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depend upon the kind of a life the deceased lived. Do not take advantage of this opportunity to berate sinners. Do not make the sad sadder. They are sad enough without your increasing their sadness. Make the service as joyful an occasion as possible. The prayer should be definite, directed for the family, and yet including all who are present.

The committal service:

The ceremony at the grave should be brief and as far removed from age-worn customs as possible. The minister should be the first one at the grave. The service should be hopeful.

And I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away, and there was no more sea; and I John, saw the Holy City, the New Jerusalem coming down out of Heaven prepared as a bride adorned for her husband, and I heard a voice saying, "Write, blessed are the dead who die in the Lord; yea they do rest from their labors and their works do follow them." Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also; for I am the Resurrection and the Life. Because I live ye shall also live.

We are standing by the last resting place of all that is mortal of (*Name*). (Brother) (Sister) we commit thee to the care of mother earth. We cover thee with the garments of nature and tuck them snugly in. We spread over thee the beautiful green of summer, the spotless white of winter. Rest thou in peace upon the bosom of thy Lord. Thy memory to us is as fragrant as the rose (*Drop roses into grave*) and as lasting as the evergreen (*Drop greens into grave*).

The Lord watch between thee and thy people until you meet in the full glory of the Resurrection Morning. Until then (*Name*), we bid thee goodnight.

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Some general suggestions:

1. Go to the home as soon as possible after hearing of the death. Pray if possible and put yourself at the disposal of the family.

2. On the day of the funeral, upon arriving at the house or funeral parlor, look at the corpse but do not touch it. Ask for the family and speak to them.

3. Coöperate with the undertaker.

4. Notice your church members who are present.

5. Accept a fee only under protest and only then with the understanding that you will use it for some good cause.

6. Do not return to the house of the bereaved after the funeral if you can avoid it. However, visit it within a week.

(V) THE MINISTER'S CALL, INSTALLATION, AND ORDINATION

Getting a church:

Getting a church or a job, which? There are two ways of approach; you can approach the church or the church can approach you. If you approach the church, be direct, honest, frank, sincere. If you ask friends to help you, ask only a few. The call should be unanimous. It should state what you are to expect in the way of salary and vacation. Your acceptance or rejection should be clear, concise, dignified, and definite. Never allow a church to call you unless you reasonably expect to accept. You should not play with a church.

Beginning a pastorate:

Begin with God. State your policy and stay by it. You are first a Christian in the broad sense; second, you are a Baptist Christian; and third, you are a Smithville Baptist Church Christian. Get a list of your members and make proper subdivisions of your field. The following are good texts for the first Sunday of your pastorate: 1 Corinthians 2: 2 for the morning and Genesis 1: 1 for the evening.

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Some starting points:

1. Be faithful to the church until released.
2. Make service primary and remuneration secondary.
3. Do not engage in other work without the knowledge and consent of your church.
4. Do not render service to members of another church without the consent of the pastor.
5. Do not make overtures to a church until its pastor has resigned.
6. Be careful about making promises; and when you make them, keep them.
7. If your predecessor leaves your church and community owing a lot of bills, call your church officers together; tell them frankly the conditions as you find them and suggest that the church pay the bills. Such an act will cause the church to respect you and the community to respect you and the church.
8. Have the Gospel in your heart and then preach it.

The installation service:

Hold this service on a week night; best of all on the church prayer-meeting night. The following is a suggested program:

1. Presiding officer.
2. Scripture.
3. Prayer.
4. Greetings by visiting ministers.
5. Charge to the church.
6. Charge to the pastor.
7. Installation prayers.
8. Welcome to the community.
9. Benediction by the new pastor.

If possible, invite representatives of your state and association. Invite representatives of your city or town, and the neighboring pastors of your own and other denominations.

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The ordination service:

God ordains. Our ordination is merely public recognition of that divine ordination. Ordination is not essential to the administration of the ordinances. It is, however, essential to privileges in law. The ordination program is preceded by an examining council meeting. This should not be held on the same day as the ordination. The essential parts of a program of ordination are as follows:

1. Presiding officer.
2. Scripture reading.
3. Opening prayer.
4. Sermon.
5. Charge to the pastor.
6. Charge to the church.
7. Ordaining prayer.
8. Benediction by the candidate.

Music can be arranged for as desired.

(VI) THE MINISTER'S CORRESPONDENCE

The minister must write letters, many of them. Most of them will relate to church matters. The stationery and postage should be paid for by the church, although it seldom is. The paper and envelopes should be of the best quality. If printed, the printing should be in small type and neatly done. The name of the minister is of importance. It should read *Minister*, or *Pastor*, *John Henry Doe*. There should be no prefixes or suffixes. Do not have a photo on the stationery.

The opening of the letter should create at once a favorable impression. It should be friendly, positive, and courteous. Avoid hackneyed or stereotyped openings. Get to the heart of the letter at once, and make it brief. A letter should be typed. If it must be written longhand, then it should be legible. Do not make corrections in ink. If typed, do not use very small single-spaced type with no margins

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at the top, side, or bottom. Do not add a Postscript in ink. Do not write on both sides of the paper. Use the very best grammar and punctuation.

(VII) ADMINISTRATION OF THE ORDINANCES

Baptism:

The significance of baptism and its place in the Baptist churches should be very carefully and fully explained to candidates for baptism. There should be impressed also upon the prospective members the meaning of church membership. Instruction in all of these things should precede the immersion of the individual.

1. Before the baptism.

It is good for the pastor, before the service during which the candidates are to be immersed, to visit them and give to each individual very definite instructions as to what to do and what not to do. Offer prayer for the group to be baptized.

2. In the baptistry.

After the minister arrives in the baptistry, he should read the Scriptures and pray. He does not need to comment on the Scripture lesson. The most powerful argument for baptism is the reading of what the Bible says about it followed by the performance of that ordinance. His prayer should be confined to the needs of the candidates. He will then lead the candidate into the water, receive his handkerchief, and after placing the candidate in position for immersion, he should quote a passage of Scripture which seems appropriate to that particular individual about to be immersed. The immersion should be with deliberate and solemn dignity. Immediately upon bringing the candidate up out of the water, the face should be turned away from the congregation, while the minister dries it deliberately and gracefully with the handkerchief previously received from the candidate.

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The Communion Service:

When the hour for the Communion Service arrives you take your place back of the table. One of the deacons will remove the cloth that covers the Communion plates and cups. If there is any bread to be broken you break it immediately after the cloth has been removed, but you do not make any comments while you are breaking it. Usually a finger bowl and napkin are on the table, and these you should use before breaking the bread.

After breaking the bread, you say:

"The same night on which the Lord Jesus was betrayed he took bread and blessed it, and after he had blessed and broken it gave thanks. Let us follow His example."

(Here you offer a brief prayer, asking God's blessing upon all who partake of this bread.)

After the prayer, you continue:

"The same night on which the Lord Jesus was betrayed he took bread, and after he had given thanks he gave it to his disciples saying, 'This is my body which is given for you, eat ye all of it.'"

(Here you hand the plates to the deacons who will serve the congregation. You will probably be served first. When they return you serve the deacons.)

Then, taking the piece of bread you have, you say:

"This bread represents to us the body of Christ; 'Eat ye all of it.'"

(After a moment or two of silent prayer, you offer the prayer over the wine.)

At the conclusion of the prayer, you say:

"The same night on which the Lord Jesus was betrayed he took the fruit of the vine and said to his disciples, 'This is the new covenant in my blood,' as often as ye eat of this bread and drink of this cup ye do show forth the Lord's death till he come. 'This do in remembrance of me.'"

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(Here you hand the wine to the deacons, and they will serve the congregation—probably serving you first. When they return you serve them.)

Then, taking the cup, you say:

“And Jesus said to his disciples, ‘drink ye all of it.’”

(Then will follow a brief period of silent prayer.)

You will close with some hymn, perhaps “Blest be the Tie that Binds”; at the close of which you say:

“And when they had sung an hymn they went out.”

Fellowship offering will be taken sometime during the service. The deacons will tell you whether it is to come at the beginning or close of the Communion Service. Call it a “FELLOWSHIP OFFERING”; do *not* call it a *poor collection*.

The hand of fellowship:

This occasion of welcoming new members into the fellowship of a Baptist church, following baptism or the presentation of a church letter or a confession of faith, may be made a sacred moment of encouragement and inspiration to the newcomer. Just prior to the observance of the Lord's Supper, the pastor speaks a brief, personal, appropriate word to each one in turn, shaking the hand of each while speaking, and speaking so that all in the congregation may hear. The pastor then may speak a word to all of the new members, laying upon them their share of the responsibility of the spiritual and financial well-being of the church. Thereupon, he presents each new member with a certificate of baptism and church membership (or of church membership in the case of one coming into the church by letter) together with a copy of the by-laws of the church and a box of offering envelopes. Greetings by members of the church and enlistment for service should follow immediately upon the completion of the morning service.

Freudism and Religion

BY PRINCIPAL THOMAS H. HUGHES, M.A., D.LITT., D.D.

THE world owes a great debt to Sigmund Freud for his researches into the basis of man's mental and spiritual life. There is no doubt that the views of the founder of psycho-analysis have had a profound influence on modern literature and the drama, on education, mental therapy and social life. In some of these fields, however, his influence has been detrimental, owing to his overemphasis of the instinct of sex. But probably the greatest danger from his teaching comes in the field of religion and religious experience. Here his tenets and basal assumptions call for a critical examination and evaluation, in view of their importance to religious faith and life as a whole. We propose, therefore, to discuss some of his views regarding the origin of religion, and his position in relation to Christianity.

It needs no great knowledge of religious thought to realize that Freud is not adequately informed about the essential facts of religious experience and religious history. To quote but one example, Freud maintains that the Jews knew nothing of the life beyond the grave. Yet it is well-proved that the Hebrews never were without some faith in a future life, though their views of that life varied with the development of their religion from a national to an individual phase. However unenviable the condition of those who shared that life, they lived on in some form. And in the Judaism of the later days there was a very remarkable development in the ideas about the future life, for there were distinctions made on the basis of the moral conditions of every individual's life, as to the place assigned to each man in the next world. His statements about the origin of religion, however, require a detailed examination, as they form partly the foundations upon which he builds up his theory that all religious ideas are projections of the self, and that religion itself is an illusion. Thus Freud maintains that religion begins in totemism; and though in his

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monograph, *Totem and Taboo*, he proclaims that he is only seeking the origin of totemism and the incest taboo, he really examines the question of the origin of religion, and he concludes that "the origin of Religion, Art, Society, and Ethics is to be found in the Oedipus Complex." His motive in the study is undoubtedly the strengthening of his position regarding the place of the Oedipus Complex in the life of the individual and in the institutions of society, as he finds that the Totem, the Totem Feast, and the Incest Taboo are all based upon and develop from the Oedipus Complex situation.

Again, in his volume, *New Introductory Lectures on Psycho-Analysis*, he says (p. 210): There was without doubt a time when there was no religion and no gods. It is known as the age of Animism. . . . The world was full of spirits in the semblance of men, and all the objects of the external world were their dwelling place or perhaps identical with them; but there was no supreme power which had created them all, which controlled them, and to which it was possible to turn for protection and aid. . . . It would be interesting to know what determined the transition from animism to religion. . . . It seems to be a fact that the earliest form in which religion appeared was the remarkable one of Totemism . . . in the train of which followed the first ethical commands, the taboos." He then goes on to say that in *Totem and Taboo* he worked out a suggestion in accordance with which this change is to be traced back to "an upheaval in the relationships of the human family."

In the primeval horde the sons, driven by the urge of the sex instinct and the emotions born of the Oedipus Complex relationship, slay their father to secure possession of the women folk of the horde. This to Freud is the first sin; and out of it grew totemism, the totem feast, and the incest barrier. It would appear that sacrifice and the consciousness of guilt came from this also; for when the sons had slain the father, the reverence or love aspect of the ambivalent emotion that they held toward the father asserted itself, and they felt something akin to remorse. This

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brought about a revulsion of feeling so that the sons turn away from the women folk whom the father had regarded as his own, and in this way is born the incest barrier and the practice of exogamy.

Further, their sense of guilt leads them to make a sacrifice of expiation and an act of commemoration. Herein is the beginning of totemism and animal worship. Further still, it would appear that when the sons had slain the father they ate his body, and when the totem animal is sacrificed there is a partaking of its flesh in commemoration and continuation of the cannibal act of eating the father. In this way the totem feast originated; and Freud suggests that the Christian Eucharist is really a development of this totem feast, with the difference that the son has taken the place of the father as the one who is eaten. This change is due to the ancient practice of retaliation whereby anyone who has slain another has to be himself slain. So the son takes the place of the father and is slain and eaten, and this is to Freud a proof that the first sin was murder prompted by the urge of the sex instinct.

There are in this position of Freud many implications and assertions that cannot be maintained when we throw the light of ethnological research upon them. Few modern students would now accept the theory that totemism is the original form of religion. Again it is impossible to prove that there is a necessary connection between totemism and exogamy and the incest taboo, as most of the evidence is against it. Sir James Frazer gives an account of clans which are totemistic but not exogamous, and asserts that there is not sufficient ground for regarding totemism as a phenomenon that characterized primitive man, since it is clear that totemism originated in different regions and at different times. Moreover both Lowie and Wissler have proved conclusively that totemistic customs are not universal, as Freud assumes. As regards the origin and prevalence of the totem feast, the evidence goes to prove that totemistic sacrifices in primitive society are practically unknown to ethnologists.

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Goldenweiser states that the idea of the primeval sons eating the slain father is one that would be abhorrent to primitive man, and he insists that there has been a gross exaggeration of the extent to which cannibalism was practiced in primitive times. He states that "man never has used man as a regular article of food." Savages may kill and eat the captives of war, or some other human being during the times of great ceremonies, but we do not hear of their eating relatives. Again, the picture of the primitive horde as given by Freud is not accepted today by the most competent scholars, such as Goldenweiser, Wundt and Bartlett.

Further still, psychological thought is moving definitely away from Freud's assumption that the sex instinct is the primary and most powerful instinct in human nature. It is being recognized that the self-preserving instinct is basal, or what Bostock calls "the urge to adjust." Scholars are realizing that the sexual urge arises relatively late in the evolutionary process. Even Malinowski, who at one time accepted the Freudian view of infantile sexuality and the Oedipus Complex, has now moved away from that position and dismissed as absurd the statement that a young organism reacts sexually to close contact with the mother. Indeed, he declares definitely that he found no repressed sentiment of sex for the mother or ambivalent attitude to the father among the Melanesians, whose society is organized along the matrilinear line. When the foundations of Freud's theory are thus shown to be insecure it is clear that we cannot rely on his findings as to the origin of religion in the totemistic practices of primitive man. We are indeed justified in definitely rejecting his conclusion on this point.

Freud seems either to avoid or to ignore the significance of Christianity in the modern world. In this Freud differs greatly from Jung; for the latter has a large number of allusions to the Christian faith, and reveals a keen perception of the meaning and grandeur of some basal truths of the teachings of Jesus. In the *New Introductory Lectures on Psycho-Analysis*, Freud's references to Christianity are

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confined to a brief notice of the Catholic Church in its treatment of heresy, to the Christian Middle Ages as expecting the speedy coming of the Kingdom of God, and to Christian piety, which he regards as less efficient in the production of social happiness than Bolshevism. And in *Totem and Taboo* Freud deals with the meeting of Christianity and Mithraism in the Graeco-Roman world, and speaks of the redemption wrought by Christ in a grotesque and fantastic manner, proving that he has not really understood its meaning.

It may be said without exaggeration that in all his references to the Christian facts he distorts or misrepresents them in almost every detail. Thus the death of Christ is regarded as an illustration of the law of retaliation whereby a man-slayer is himself slain, and it signifies that the first sin was murder. The Christian Eucharist, as we have already noted, is a development of the ancient totem feast, and it enshrines a similar idea. In view of the fact that Freud has gone so deeply into the psychic life of man and analyzed the motives and forces that shape human life in what he regards as a scientific manner, such a superficial treatment of the Christian facts leads to a distrust of the whole Freudian position.

Let us consider Freud's two basal principles which are radically opposed to the Christian position. As opposed to the courageous and hopeful view of human nature taught by Jesus, there is in Freud a depressing sense of the frailty and evil of man. Apart from his view of a radical maladaptation at the heart of the stuff of human nature, there is in Freud a species of psychological determinism, and a fettering of man by the instinctive forces or complexes of the Unconscious, which leave no room for anything like the Christian idea of forgiveness. All that is necessary, says Freud, is to analyze and break up these complexes and dispel the repressions that bring disharmony into life. In a word, there is no need of a Cross, or of a Holy Spirit's energy.

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Moreover, it is difficult to see on the theory of the dominance of the Unconscious in life, how the individual can make any effort for the betterment of life and character. If the repressed wishes of the past lie buried and unchanged in the Unconscious, there seems little hope of any freedom from the entail of the past; and since consequences go on, there is no way of deliverance from the power of these repressions except that which psycho-analysis can offer. There is evidently no way of spiritual peace and no need for the grace that supplies all needs. So the essential basis of Christianity is implicitly denied and rendered of no account.

On one other point Freud is in direct opposition to the Christian view. Not only is there in Freud little hope of spiritual freedom, but there broods over the Freudian world-view a deep element of pessimism which is alien to the Christian hope. This pessimistic strain in Freud is probably due to the influence of Hartmann. He thus states the principle that the urge of every instinct is towards restoring a previous state of inertia and death. He repeatedly mentions the "death-instincts," and finds a tendency towards death in the sex instinct itself. On this view humanity and the whole universe are progressing to a goal of universal death, and the race is apparently to go out in the darkness of despair.

In this cheerless picture there is no room for such a distinctively Christian hope as that of Immortality, and the gradual evolution of the race in Christ toward the goal of spiritual perfection. There is no Kingdom of God to come, no "great far-off divine event toward which the whole creation moves." So the world becomes, not a "vale of soul-making," but a grave; not a training ground for eternity and a process in which the divine purpose is slowly unfolding itself, but a "tale told by an idiot," an arena where the forces of death are finally to prevail and "all is dust and ashes at the core."

This is far removed from the teaching of Jesus when He said: "My Father worketh, and I work." It is out of har-

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mony with the vision of Paul when he sees "All things put under his feet and God is all in all." Moreover there is in Freud no "City of God" in which there is no pain nor sin; for creation does not wait for the manifestation of the Son of God. It only waits for ultimate dissolution.

With such premises, it is not surprising to find that Freud concludes by saying that science should not inquire into religious truth, on the ground that "religion cannot be measured by human standards since it is of divine origin and has been revealed to us by a spirit which the human mind cannot grasp." There are no doubt elements in religion which transcend the measures of man's mind; but even to those the human standards are applied as far as they are applicable. There are probably a few who would accept Freud's point of view on this matter; but they are a dwindling minority, and are certainly not in the main stream of religious thought.

As a matter of fact, most thinkers are today actually applying, as far as possible, the methods of science and philosophy to religious problems, whilst frankly recognizing the limitations of such methods. But, no thinking Christian would accept the statement that revelation is truth given by "a spirit which the mind cannot grasp."

Revelation, if it is to mean anything to man, must be two-fold. On the one hand it is a self-disclosure on the part of the Eternal Spirit, and on the other it is receptivity and acceptance on the part of man. Further, it is clear that this receptivity is conditioned by the capacity of the human mind. It is because of the growing capacity of the mind that there is "a progressive revelation" and that truth in the realm of religion grows, just as in reality it grows in the sphere of science.

The scientist does not make his truth. He discovers it, and the discovery in his case may very well be regarded as a self-disclosure on the part of the Universe and its truth; and this depends on the capacity of the mind and its readiness to grasp the disclosure when it is made. In just the same way religious truth comes, although it differs in that

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the self-disclosure is regarded as made by a Personal God. It involves the capacity and operation of the mind just as much as scientific truth does. Many aspects of Freud's treatment of religion suggest that he is dealing with a form of religion that is antiquated and outgrown, and is out of touch with the more modern views of religion and religious experience.

Modern religious thought is not antagonistic to science, nor is it afraid of science. Rather does it claim science as an ally and welcomes all the light which science can give in illumination of religious truth. It believes that all truth is God's truth, and that there must be a higher synthesis in which religious and scientific truth can unite. It goes further still and asserts boldly that science is a reading of the mind of God, and that the nearer the mind of man approximates to the mind of God, the more fully does it realize the unity of all truth, and is able to appreciate the help that science can give religion as well as that which religion can give science.

Freud seems quite oblivious of all this development in the field of religion and religious thought. In his protest against the exclusion of religion from scientific enquiry, and the emphasis which he lays on the service which science has rendered to religion by dispelling some of the superstitious forms derived from the past, most thinking Christians will agree. They will probably agree also with his treatment of what he regards as the gifts of religion, even though he thinks these are baseless. Freud has no illusions as to the power of religion in the lives of men. It "is a tremendous force which exerts its power over the strongest emotions of men."

Looking at the matter more fully we find that Freudism has made some contribution to the satisfaction of man's desire for knowledge as to the source and origin of the universe. It brushes away the fear of danger in this life and assures a happy ending in the future, and so ministers comfort amid the misfortunes of life. In this field Freud ad-

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mits that science has nothing else to give in its place and that it cannot here compete with religion.

Again it has rendered service to the world by its ethical precepts and sanctions, and in this sphere also science is unable to take its place. He may regard religion as an illusion, but these are solid benefits and they justify the remark of the late Professor Gwatkin that it is "the most nation-making and nation-breaking illusion." Freud recognizes that "we still have to struggle for an indefinite length of time with the difficulties which the intractable nature of man puts in the way of every kind of social community." There is also a faint suggestion that he doubts whether science can work this change, though he seems to suggest that Bolshevism promises a better future in this world than Christian piety.

Freud has an implicit faith in the power of science—mainly psychology of course, for he believes that there are only two sciences, psychology pure and applied, and natural science. He does not seem to realize that there are thoughtful and even scientific men who have as implicit a faith in the power of religion; and if we are to judge of it from its past and present results in its own sphere, with quite as valid and secure a ground as science possesses, he suggests as a point of superiority in science over religion that it can improve illimitably, whereas religion must eventually pass away.

It is his firm faith, expressed in various ways in many of his works that "the extensive realm of the supernatural is to be eliminated from the world-view"; and with this will go all religion and religious experience. The world will then settle down to a life of concrete scientific realities instead of the illusive and problematic benefits which religion has to offer men. The bad dream of religion will be no more and the neurosis will be analyzed and dispelled by "depth-psychology." In this way the world will be rid of its illusions and all will be truth and freedom. Such views are in reality the negation of the essentially Christian position, and show how grave is the menace of Freudism for the moral progress of the individual and the community.

Educational Evangelism

THE spirit of evangelism was manifest in the Protestant churches throughout the eighteenth century. Three personalities are prominent in connection with the growth of evangelism in that century, those of Jonathan Edwards, the New England divine and theologian, and of John Wesley and Whitefield, who labored in both England and America. Soon after the beginning of the nineteenth century the missionary impulse was strongly felt and efforts for the evangelization of the world were undertaken. Out of this missionary fervor there grew naturally and immediately a renewed interest in evangelism, and for one hundred years it persisted the ruling passion of the Church.

The names of such successful evangelists as Finney, Moody, Chapman and Torrey are still known and honored, while a multitude of men of lesser fame wrought with notable results in many local or national campaigns. Whether these net results were temporary or permanent depended chiefly upon the personalities and methods of the evangelist themselves, and upon the degree of coöperative interest that was displayed in the participating churches.

The meetings that were held under the direction of the evangelists in all parts of the country were especially attractive to adolescents and the younger adults of the communities that were visited. Though many hardened old sinners were "saved," the appeal was answered for the most part neither by the very young nor by the aged, but by persons in the flush of vigorous young manhood and womanhood. Statistics show that the vast majority of the "converts," and they could be numbered by hundreds of thousands, were between the ages of fifteen and thirty-five. So, though it has probably never been said before, it is not out of place to call the enterprise of evangelism a youth movement.

In spite of all errors both of method and appeal, in many instances, and in spite of all hostile criticism of the "fanati-

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cism of a fiery revivalism," the fact remains that the Christian enterprise of evangelism has produced magnificent results. Any worthy system of Christian religious education should give most diligent study to its meaning, spirit, development and effects.

DEFINITIONS AND CORRELATIONS

The evangel of Jesus Christ is the good news of the Gospel. Evangelism is the proclamation and application of the evangel of Jesus. It involves the two spiritual offices indicated in such a definition. The first of these is the office of proclamation, by preaching, teaching, writing and friendly discourse, of the principles of Christian faith. It has its central and motivating purpose in the declaration of the redemptive message of the Cross.

Its second office is that of application. In enforcing the truth of the evangel it seeks to bring men to the acceptance of the message of the Cross and to a definite personal faith in Jesus Christ as Saviour and Lord.

Evangelism affirms that this union with Jesus Christ is central and sufficient, and that all beliefs and spiritual operations grow out of this and depend upon it. Every intelligent and sincere evangelist bids hearty welcome to all methods of study, investigation and instruction that may strengthen this union of the soul with the Master of souls.

Now Christian religious education seeks, or should seek, just exactly this same great goal. Its principal aim, as has heretofore been stated, is to secure a knowledge of God and fellowship with Him. Such knowledge is only gained, and such fellowship is only achieved through faith in Jesus Christ: "We come unto God by him." So evangelism is important and primary while Christian religious education is important though secondary.

Evangelism possesses a divine appeal, which is crucial and essential in the building of Christ-like character and Christly service. Christian religious education brings valuable aid and the influence of its disciplines and methods to

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the enforcement of that appeal. On the other hand evangelism is an aid to education. Christian religious education says: "Let us guide you into a complete fellowship with God." Evangelism cries: "Such fellowship is possible only through faith in Jesus Christ. First of all, 'believe in the Lord Jesus Christ.'"

Thus religious education becomes a valuable aid to evangelism, while evangelism is ever a necessary aid to religious education. The outlook and the methods of evangelism and of religious education have their different and distinctive characteristics. Evangelism is concentrated upon one single and supreme endeavor; religious education is diffused, and attains its ends by various means and instrumentalities. Evangelism utilizes practically one established method of approach to all people; religious education studies with utmost care the needs, attitudes, temperaments, personal and social environment, and general situation of each subject, and employs the best available methods in his training and development. Evangelism is purely spiritual; religious education combines the intellectual with the spiritual. Until recently evangelism was entirely individualistic; religious education always regards the social as well as the individual scheme of things. Evangelism seeks to save the soul; religious education seeks to integrate and develop all parts of the man, that he may attain a completely rounded life and character, empowered by the spirit of Jesus. Evangelism, in laboring for the saving of the soul, is apt to neglect the making of the man; religious education, in its zest for the growth of symmetrical character, is apt to neglect "the one thing needful."

An evangelistic preacher, with immense Sunday congregations and conversions at the rate of 100 a year, once said: "It is my sole business to get people converted. I care nothing about their training and development in the Christian life; God will look after that." That man is now dead and his great church is in a state of wreckage.

A scholarly book on the methods and aims of religious education devotes large space to such matters as wood-carv-

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ing, map-drawing, the value of fairy-stories, and the study of famous figures in pagan and secular history. This is going too far in an opposite direction.

In spite of these divergencies each of these great spiritual undertakings may be of signal service to the other. Each may help to remedy the defects of the other. It is encouraging to know that they are moving steadily in the direction of a comprehending sympathy and a coöperative fellowship. Both of them desire the glory of God and the salvation of men, although they have not yet come to final agreement on the definition of the exact meaning of "salvation." The connection is close; the opportunity for a more perfect correlation is becoming clearer. Each enterprise needs the practical aid of the other. Between the two there should be no confusion of thought nor any misunderstanding of trend of purpose; in both method and spirit there should be an ideal harmony.

PURPOSE

Educational evangelism seeks to do what has just been mentioned, namely, to secure definite decisions for Christ. It also works, quietly and powerfully, to conserve the results thus achieved, by deepening decisions into stabilized convictions, and producing Christ-controlled lives.

Both the evangelist and the teacher in his evangelistic capacity believe profoundly in the power of Christ to save the soul and life of the individual. Both are eager to witness to this saving power by personal experience. The religious educator is willing to do yeoman's service in leading the growing person along the path toward conversion. He is ready and anxious also to bring that growing person to accept Christ's offer of salvation. When, however, the evangelist steps in, and is instrumental in securing decision, the religious educator is at hand to continue the necessary labor of complete instruction in causing that decision to be a permanent and productive life-motive.

This is by no means a holiday task. The decision in almost every instance has been the result of a strong emotional

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urge. This fact by no means lessens its spiritual or ethical value, but it increases the difficulty of conservation. The decision comes from the heart. It is sincere but it is fraught with danger. The teacher must relate it to the other elements of consciousness and especially to the will-energies. It must be humanized, ethicized and rendered fruitful in conduct-situations. The tenor of all this work is evangelistic.

RIGHT AND WRONG EVANGELISM

It is well—and it is fair—to draw a line of demarcation between a wise evangelism and a wild revivalism. Intelligent people have long since drawn this line; prejudiced critics have not done so. Those who affect to sneer at the evangelistic enterprise do not know, or do not wish to know, what incalculable benefits it has wrought.

There has been promoters of high-pressure revivalism who have brought evangelism as a whole into disrepute. While the ordinary evangelist, in manner and method, is competently sane, some revivalists have majored in sensationalism and emotionalism, and, being mentally unbalanced, they have, by shrewd attention to personal advertising and by egotistic boasting of their own success in previous campaigns, awakened feelings of suspicion or disgust in the minds of right-thinking men and women.

Fortunately the days of these irresponsible revivalists are about over. They wrought their own condemnation. Except in the remoter districts of the country, and amongst the more perfervid religionists, their influence has passed away. However, they succeeded in arousing a bitterness against all evangelists and evangelizing agencies that has persisted in some quarters. There was never any possibility of co-operative relationship between leaders of this extreme type and the founders and promoters of religious education.

The wisest and most admirable of the old-time evangelists is Gypsy Smith. At the present writing he is nearly seventy-seven years old, and is as popular as ever. Beloved of all people, he continues his beneficent ministry. Evan-

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gelists of the modern type are men of similar caliber. They welcome all such sound preparatory work as religious education is organized to perform. They are also in full sympathy with subsequent constructive training, which follows the period of their urgent and persuasive appeals. On the other hand, the sagacious and far-seeing religious educator attempts to make all of his teaching so vital and awakening in its character that it shall lead naturally to conversion and to a decision for Christ and His way of life.

THE BASIS FOR EDUCATIONAL EVANGELISM

What is the foundation of educational evangelism, and what its justification? They must of course lie within the sphere of spiritual reality. The late President Eliot, of Harvard University, once said, in a teachers' conference, that "the aim of all true education is to secure power in action." As we think the statement through its meaning becomes clear. The aim of education is not to fill the mind with information, as was once believed; nor to "draw out" the hidden qualities of the mind, as later educators affirmed; nor to produce accurate and adequate adaptability to the environment, as many recent educators have asserted; but to secure power in action. A commercial training should secure power in action in business life; a technical training is for power in professional life; and so for all other disciplines. Religious education should secure power in action within the religious realm and for fruitful Christian activity. Now the supreme power for Christian living and for fruitful activity is possible only through the dynamic of a Christ-centered life. The basis for educational evangelism, the source of its power and of all its activities, is to be found at this point.

As we expand this idea we are led at once to the conclusion that in order to reach his objectives in any satisfactory manner, the religious educator must incarnate the evangelistic spirit, and communicate the evangelistic message to his pupils, so that they may be led to have personal faith in Christ, and to "grow up into him."

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This conclusion cannot be avoided or successfully denied. If further justification be demanded the pragmatic test may be applied. Again and again, in the work of the Sunday schools and of other religious groups, it has been proved, and their proof has been supported by numerous individual instances, that the teachers who possess the "evangelistic passion" have brought to pass the most enduring results in the stabilization of Christian character. The attainment of these two goals has been recognized as the main objective of Christian religious training.

METHODS AND TECHNIQUE

What plan of action, then, should the religious educator follow in his evangelistic effort? We may consider in the first place the question of personal evangelism. Here the competent teacher will soon see the wisdom of adopting *the clinical method*, and what may be called the "case-system." Many years ago, when the law schools put into operation this system in their lecture rooms, it marked a new era in their educational methods. The same system should operate in our work as Christian teachers and leaders.

All "cases" are alike in the generic sense, because every individual is a part of the social complexus and has therefore a relationship to the members of the social group to which he belongs. On the other hand, every case is distinctive, for no two individuals are exactly alike. Men are infinite differentiations. Every individual is a whole, an integer, with his own peculiar make-up, life, and outlook.

The old evangelism erred sadly here. It applied the same technique in the case of every subject. It asked the same questions, quoted the same texts, uttered the same exhortations, and expected practically the same affirmatives or objections, and followed in all respects the same routine in every case. The subject, perhaps under prompting of a minister or parent or friend, was ready with his parrot-like replies. The whole plan was standardized. The modern teacher realizes that every case is unique, and he studies it

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as such. The world would be a dismal place indeed if all persons were alike.

The conscientious teacher observes with interest and joy the fact that in every new case he is dealing with a person who is somewhat different from every other person who now lives or has ever lived. In order to win that person for Christ he knows that he must study with utmost diligence his attitudes, his loves and hates, his inhibitions and reactions, his desires and purposes. Each case is a separate clinical problem. As the physician studies each patient independently, so does a teacher who is an agent of the Great Physician. This was Christ's method. He never gave exactly the same advice or prescribed exactly the same remedies. But though the means differed, the end was always the same—the achievement of soundness and wholeness in a perfectly-balanced and Christ-illuminated personality. Christ still heals and helps, through the agency of faithful teachers, whose evangel and whose objectives are those of the Master Physician.

Three features of what we have called the clinical method are important to notice. There are seasons in the world of the soul as well as in the world of nature. These "seasons of the soul," as someone has called them, vary from summer heat to the cold of midwinter. Where yesterday there was warmth and a quick response, today there is mild indifference, and an uncertainty, like that of the springtime, and tomorrow there may be stark frigidity of tone and temper. The teacher must shape his words to suit the changing temperature.

Again, there are special circumstances that require special care. Cases of fear, of doubt, of anxiety concerning physical or mental conditions, of uncertainty and lack of decision, of distress on account of misunderstanding or a broken friendship or of perplexity in face of a crisis. Such instances are constantly occurring. They are not the signs or stigmata of abnormality, but temporary inhibitions due to natural but unpleasant situations. On such occasions

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adolescent youth is apt to become singularly secretive, and to brood in silence.

The Christian teacher, by skillful observation, and then by friendly and affectionate counsel, can in most cases bring just the help that is needed to assist in overcoming the difficulty that has existed. But more than this! Such help, and the peace of mind that ensues, afford a golden opportunity to lead the grateful young person into a new and redemptive fellowship with the Prince of Peace, and into the place of obedient discipleship to Him. So every educational evangelist (to use the formal term) is on the alert to trace the symptoms of pain or worry, and to take advantage of this rare chance to supply the needed help in full measure.

Not only in ordinary cases, however, and not only in such special circumstances as those we have just discussed, but in cases of slight or serious abnormality, there is a demand for the Christian teacher's wisdom and tactfulness. As there is no perfect leaf on any tree, no stone that is a perfect sphere, no body that is absolutely perfect in its proportions, so there is no mind that is completely normal in every particular. No sort of perfection is possible in any area of earthly existence. The old Quaker was probably much more accurate than he realized when he said to his good wife: "Everybody is queer except thee and me—and sometimes I think thee is a little queer." Undoubtedly, if the truth were known, the old gentleman himself was a wee bit odd.

We speak of the "problem-child," yet every child has his queernesses and oddities, in lesser or greater degree. But let us speak now particularly of the child who by reason of his very apparent "queerness" is really a genuine problem. Having had the privilege of extended conversations with persons who studied under the direction of the late Dr. Alfred Adler when he taught in Vienna, the writer may be pardoned for stating a personal conviction. It is this: that Dr. Adler, through his system of Individual Psychology, accomplished larger and more practical results, in restoring problem children and problem youths to complete nor-

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mality, than has any other scientist, or any teacher in the realm of general or secular education.

Dr. Adler's principles may be briefly summarized as follows: Treat the child in general as though he were completely normal. Observe keenly his departures from normal, but never call his attention to them, or you will only aggravate the repression-complex. Do not scold or punish. Encourage him in all words and acts in which he shows normality. Emphasize these. Coax his mind away from the attitudes in which he shows himself defective. Be gentle. Exercise infinite patience. Persevere. Before all else, sympathize. Win the complete confidence of the patient. The "explosions" will become less and less frequent and finally disappear. Harmful neuroses will disappear. Sympathy and normality will ensue. Very remarkable results in Austria, England, America and elsewhere have followed the application of these simple rules. Dr. Adler's methods are well worthy of serious study by all religious educators.

Having said this much, and given due credit to the distinguished educator, Dr. Adler, let us proceed to this further affirmation: A vastly greater number of problem children and young people have been brought to complete normality through a decision for Christ and a determination to follow Him, by the personal endeavors of faithful Sunday-school teachers than by all other agencies combined.

Group evangelism has its advantages and its grave defects. "Decision Day" is always a danger. The religious educator would do well to read Le Bon's book on the "Psychology of the Crowd." The crowd-consciousness is far more easily moved, molded and emotionalized than the individual. Decisions for Christ that are normal and that endure are almost always made in the secret place, where the person is alone with God, or, on bended knee in presence of a teacher or friend who is profoundly sympathetic, or in a group of two or three who have kindred hopes and desires.

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It is pitifully easy to persuade from ten to fifty Sunday-school scholars to rise in answer to the appeal: "Who will give their hearts to Jesus right now? Rise!" It is pathetic to witness the baptism of a large group of little children at Easter time. In so many cases it marks the result of a fervid plea, awakening a temporary impulse. In the churches which practice the ordinance of Confirmation the same objection holds, as a clergyman of the Protestant Episcopal Church has recently asserted.

On every occasion, when the Decision Day custom is observed, three warnings should be heeded. There should be thoughtful preparations for the event during preceding weeks. The formation of special classes, apart from or correlated with the regular Sunday-school classes, carefully graded, and under the direction of competent teachers, is an essential. These may be called "pastor's class" or "church membership class."

In the second place, there should be careful planning for the program to be followed on the day itself. All other exercises and class-work should be omitted and the services surrounding the "appeal" should be quiet and wholly worshipful. The character of the appeal should be carefully considered by the teachers in conference, so that it may hold the elements of seriousness and directness. There should be no "urging" or undue persuasion on the part of individual teachers, or of the individual making the plea. It would be better not to have the smaller children in the room where the exercises take place.

In the third place, the post-decision work should begin immediately, and continue for weeks and even months. It should be of three types, personal interviews, visitation of the homes of those who have made decisions, and classes for new converts, which may consist of a continuance of those held in the pre-decision period, or be newly formed on the basis of the Decision Day results.

A few further words are necessary with regard to specific methods of approach. Brief and informal prayers, offered with simple earnestness, both with and for the "prospect,"

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are always very helpful. More effectively than any words of personal appeal, a heartfelt prayer will move the soul of the young person, and lead to the pivoting over of the life. It leads him into the very presence of the God who loves him.

Personal testimony is effective. What is called the personal touch, in sacred matters as in business and other affairs. Intimate contact of life with life is bound to bring results. Calling to mind the memory of his own youthful experience and the experiences that brought him into the Christian life, the teacher is urging no theory, is voicing no abstract opinion; he is dealing with concrete facts, and is testifying to that of which he has direct and practical knowledge.

The Bible is the Word of Life. When he thoroughly understands the growing person's attitude toward life and his ways of thinking the teacher should, with judicious care refer him to passages in the Bible, to incidents or parables or one or another of the brief biographies in which the Book abounds, and suggest that he read them again and again and ponder them with care. It is rather startlingly true, as innumerable cases attest, that "the entrance of thy Word giveth wisdom." The effect of such Scriptural stimulus will probably be twofold: The growing person will be brought to make a definite decision; and throughout his future life, because of this experience, he will make the Bible "the man of his counsels" in all the affairs of his life. What a multitude of men and women of mature years, looking back, can say with enthusiasm and thankfulness: "Thy Word is a lamp unto my feet and a light unto my path."

CONSERVATION OF RESULTS

Thus the discussion leads naturally to an appraisal of results in general, and to the important question of their satisfactory conservation. With the exception of Decision Day in the Sunday school, or appeals to groups in other youth organizations, the Christian educator has practically no experience in what may be termed "mass-evangelism." These

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teachers may also act as "helpers" in the great gatherings conducted by itinerant evangelists, but such service hardly needs to be considered here. However, in all cases where there are group-appeals and responses the same cautions regarding conservation results hold good.

When a number of "group-confessions" or "professions of conversion" confront the superintendent and teachers of a Sunday school, and the minister of the church as well, these good people face a task of magnitude. They soon realize that they are involved in a problem not of exhilarating group-evangelism, but of intensive personal evangelism, which the Decision Day group-appeal has forced upon them. They must separate, analyze, evaluate, and classify the cases of all members of the group. They must practice the follow-up method in each case. As a result of this effort some persons will be found to be ready for church membership; others must be regarded for a time as "probationers"; others, quite unready for the next important step, should be persuaded to wait, and should be carefully "tended"; while others, who evidently made their decision from reasons of curiosity, sudden impulse, a desire to share the experience of friends or classmates and not be "left out in the cold," or for some other minor cause, should be definitely rejected, for the time, at least. After this work has been done, the methods of further follow-up work, already indicated, should be dutifully employed.

The Pastor and Pastoral Problems

BY PROF. WM. W. ADAMS, TH.D.

MANY pastors will surely recognize the problem involved in the following story. The solution is not as clear as the problem itself.

In a church near Philadelphia, at a recent Sunday evening service, the pastor preached a strong sermon on the subject of consecration. The Holy Spirit was present in convincing power. All present sensed that an unusual service was in progress. The members of the church in attendance at the service responded wholeheartedly to the pastor's appeal. After the service was concluded, more than a dozen leading members tarried, engaged in deep thought and in subdued conversation regarding their duty in the light of the pastor's message. All agreed that they had been brought face to face with the truth of God's Word, that they individually and as a church were in desperate need of a more vigorous and determined effort to live out the Christian message and that therefore they must see to it that the moving of the Spirit among them was not allowed to die upon their leaving the church doors.

No one was in a hurry. Soon the discussion led on to specifics. They were willing to be realistic and practical. One of the group led the way by proposing to give up card playing. She loved the game, but was willing to make the sacrifice in the interest of the Christian life. But there was no hearty agreement to this proposal. Some plainly could see no harm in cards, played of course under proper safeguards; but they did see the wrong in attending the movies. Again there was no agreement. Within an hour several modern "sins" were discussed, such as card playing, movies, smoking, drinking, dancing, betting, horse-racing, Sunday sports. But in each single instance one or more defenders of the practice turned the discussion to something else. The church doors were closed. The effort to "do something about it" seemingly was completely abortive.

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One wonders why! But need one wonder? There are Scriptural and psychological reasons for the failure. Jesus was of course fully consecrated. He abandoned Himself so completely in the great objectives of His ministry, in continuous self-giving in the interest of the highest welfare of others that there was no desire and no occasion for ought else. It was the religious contemporaries of Jesus, to whom religion was largely "negatives," who brought into discussion "debatable questions" and especially those of Jesus' supposed failures. Recall the matter of fasting. He was so busy at work that it never occurred to Him to fast until there was need of fasting. This is representative of His entire ministry.

The early chapters of Acts reveal the fact that Jesus' disciples caught His spirit. Observe their passion for Christ and people, driving them always to such self-forgetful, courageous living, that their positive struggles and achievements completely fill the records of Acts. Try to imagine Jesus and His disciples engaging in the discussion of the group described above!

To see how far short we come in many efforts at consecration, we have only to read the Epistles of St. Paul. He dealt with as many temptations, dangers, and sins as any of us moderns ever face. And he was so wise and constructive! This is apparent in every Epistle. He would present some great, underlying principle of the Christian life and then proceed to appeal for constructive efforts along positive lines, mentioning sins to be avoided only as a means of clarifying the positive objectives. Take the Epistle to the Galatians. In the last chapters he seeks to help his readers apply in actual living the great truths presented in the earlier chapters. And what profound truths they are! Do we seek to lay a similar foundation for our efforts at consecration? Observe Paul's method of appealing for action. Read particularly chapter five. To be sure, the negatives are contrasted with the positives, 5: 19-23. But this is all designed to clarify the one basic and comprehensive rule of life, "Walk by the Spirit, and ye shall not fulfil the lust of

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the flesh," v. 16. Modern psychologists know this as "the Law of Reversed Effort." Focus the mind on the Spirit and the walk of the Spirit. Things to be avoided are of secondary concern. We preachers need to recapture this principle. And our people need it in their effort to follow the Spirit's leading.

A young pastor follows an older man who succeeded in winning the complete confidence of his people, as any pastor should do. The younger pastor discovers serious weaknesses in the organization and program of the church. The former pastor was perfectly satisfied with these conditions. So were and are the members of the church. The present pastor earnestly desires to effect many changes. His members love him as pastor, preacher and friend. But they distrust his judgment whenever he mentions organizational matters. What can he do?

There can be but one answer. Hold to your ideal for the church in organization and program, but take care of other things first—thereby making certain the ultimate victory of the ideal. Have no desire for "authority" to demand anything of your people. Reveal only one desire, one passion—to love and serve the people. Take sufficient time to prove that this is your natural self and not just a matter of policy. Build up spirituality and a deep sense of fellowship among your people. Prove that you would make any sacrifice for the good of your people and that you had rather leave the church than injure their souls' welfare. Get underneath all their problems, including organization, with the searchlight of the great truths of the Gospel. Put into the minds and hearts of the people such vision of service and such a passion to serve that they will begin to sense that the organization is not functioning as it should. In short, transfer to them your own vision and passion and they in turn will make the same discovery of "weaknesses" that you have made. Then they will begin to ask questions. That is your opportunity. If they love you—and love begets love—they will trust your judgment in all matters. But it takes "time." Remember that a faulty organization with the Holy Spirit

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working in the hearts of people who love each other is far mightier than the most perfect organization without the Spirit.

The writer personally knows a pastor who began his ministry in his church by seeking to effect several changes in "the externals" of the church life. Several of them were of the slightest importance. But the pastor was insistent, even obdurate. Then the people became obstreperous—so much so that the deacons had to "demand" that the pastor "change" his own methods, and not their established customs. They informed him that his sermons and pastoral work were of the highest order. He yielded to their "demands," but not gracefully. He has made it difficult if not impossible ever to do the work needed in that field.

Another pastor tackled his work in exactly the opposite spirit. Inside of three years he could get almost anything he wished. Many times the people would say, "We don't see your reasons for wanting what you do, but we are not willing to stand in the way of your desires; for we know you love us and we have learned by experience that your ideas when given a chance usually work out for our good."

No one phase of church life is of deeper concern to the pastor than the midweek prayer service. This is always in evidence when pastors are given an opportunity to speak of their perplexities. More requests have come for a discussion of this matter in these pages than of anything else.

In reply perhaps nothing new can or needs to be said. Certain facts are clear. Churches that take the easiest course and disband the prayer service multiply their difficulties. That is not the answer. Efforts to increase attendance by reporting the number present last time and pleading for more at the next meeting are vain. Likewise the practice of relying upon another sermon from the pastor, or of putting a different leader or organization in charge of each meeting. All such efforts are certain to fail in the long run.

Three factors enter into all the successful prayer meetings known to the writer. (And some are exceedingly active and fruitful.) These factors are Bible study, Christian fellow-

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ship and personal testimony. People don't go to the church to pray because they don't pray at home or anywhere else. They don't pray because they don't feel burdened; nor is there a deep conviction that there is room in the plan of things for prayer. Unbelief in the efficacy of prayer is the basic reason for a prayerless life. Exhorting and begging people to pray will never lead them to prayer. Only the expulsion from people's minds of erroneous views of God, the universe, life, and of man's place in the ongoing of things by the Christian message can possibly constrain people to pray. Let the pastor on Sundays get down to the springs of life. Continue this on Wednesday evenings, by leading the people in an intelligent reading and discussion of the Biblical message. If only a few are present they will tell others. In time the magnetism of God's truth will become operative.

Feeding upon the Word of God builds up a sense of commonness among the people. A common heavenly Father, common tasks and responsibilities and a common dependence upon God build all into one great family. And so the early disciples "continued steadfastly in the apostles' teaching, in fellowship, in the breaking of bread, and in prayers" (Acts 2:42). Human beings are created for fellowship with their Maker and their fellows. They are lonely without this fellowship. There is great loss when the church ignores this ministry. The prayer meeting is peculiarly well adapted to render this service.

Bible study and Christian fellowship feed the souls of people. There is need of a corresponding expressional life. Attention to this necessity can never be relaxed. Have the people praying and planning to serve in every need of the community, and of men everywhere. This leads to action. Action brings victory or defeat, and a desire and need to counsel with others regarding victories and defeats. Workers must share their great experiences with others. They must receive counsel for the hard tasks. Testimonies and discussions in any other atmosphere are not only difficult to secure but are without value. The wise leader will have

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his people "testifying" at prayer meeting without appealing for it, and without labelling it as testimony. Feeding upon God's resources, deepening the sense of oneness with God and His people, and striving to obey the teachings of Christ create the occasion and desire to testify for Christ.

Our Contributors

Dr. W. Everett Henry is the wide-awake and successful Pastor of the First Baptist Church in McMinnville, Oregon. Dr. Harold J. Sheridan is well known through his work as a distinguished professor in the Ohio Wesleyan University, Delaware, Ohio; and as a trusted leader in Christian activities. We are privileged to present an article from the pen of Principal Thomas H. Hughes, a prominent British educator. We present in this issue the second article in the series by Dr. Schneider, professor of New Testament Interpretation in the University of Berlin. Prof. R. G. Torbet gives us another useful article compiled from the classroom notes of Dr. H. W. Barras.

Notices of Recent Books

BIBLICAL BACKGROUNDS. By J. McKee Adams, Ph.D. Broadman Press, Nashville, Tenn. \$3.75.

This book was published first in 1934. *THE CHRISTIAN REVIEW* then called attention to the revolutionary nature of the plan adopted in treating Bible lands, as well as to the many other merits of the work, predicting confidently that it would take its place at the head of the long list of able books in this field. That prediction has come true.

Now the book is brought up to date, as must constantly be done as archeology progresses, by making a few changes in the original chapters. Moreover, a new chapter of thirty two pages is added, "Palestinian Place Names in the Gospels and the Acts," in which all the places mentioned in connection with the ministry of Jesus and the Apostles, are discussed in the light of the fullest knowledge. This one chapter is worth the price of the book, and the whole work is a library of essential information to any serious Bible student. Reading this book is the next best thing to a trip to Palestine, and invaluable as a preparation for such a trip. The author and the reading public are to be congratulated upon the publication of this enlarged edition of a monumental work.

THE REDISCOVERY OF MAN. By Henry C. Link. Macmillan and Company, \$1.75.

The reviewer loves books. He gets good out of every book he reads. He has a penchant for becoming unduly excited over a good book. But in reviewing Dr. Link's latest book, all caution is thrown to the winds.

Some psychologists, and still more theologians, will find fault with this book, detecting here and there inaccuracies in scholarship. But the author's vision of truth regarding God, man and life is as clear as the mid-day sun; his insight into the weaknesses of our modern life, as created by our pseudo-science and miseducation, and the impending crash being brought on by these weaknesses, is beyond all praise; his courage and daring in exposing the fallacies and errors in our entire educational world, that have now become operative in millions of our homes, in society,—and alas, at Washington,—is at once sobering and inspiring; and his clear, impassioned appeal for his fellow psychologists and other scientists as well as church leaders to unite *now* in reversing our beliefs and practices, individually and as a nation, so as to save not only our democracy but also every true value of human beings, *must* be heeded by every sincere person among us.

If you have argued that God does not inspire prophets today as He did in Biblical times, read this book and at least sense the difficulty of your theory. God has spoken through Dr. Link. Dr. E. Y. Mullins, President of the Southern Baptist Seminary until 1929, used to say that scientists themselves, and not theologians, would correct the errors in science. Dr. Link is one who fulfils that prophecy.

It is useless to seek to review the book in detail. Each of the chapters, *The Rediscovery of Man*, *Slavery or Personality*, *The Philosophy of Personality*, *The Supreme Personality*, is worth the price of the book. You cannot ignore this book. If you do, you will be voting wrong (again for millions of you), teaching and preaching out of line with the needs of the hour, and will some day try to go back and see what it is all about. For we are now entering a new epoch in America.

CHRISTIANITY AND ECONOMICS. By Sir Josiah Stamp. Macmillan and Company. 194 pp.

This is the third book in the *Great Issues of Life* series. It is written from a layman's point of view but by one who is eminently fitted to do this task. Sir Josiah Stamp is a director of the Bank of London and a member of the Economic Advisory Council. He is also a keen student of the Bible. No one can read this book without being convinced that the author knows whereof he speaks.

The author reconstructs the background of Jesus' message and in a most fascinating manner endeavors to recreate the circumstances under which Jesus delivered His teaching on the great economic problems of His day, which are after all the problems of every day. He reviews the attitudes of the church throughout history and presents a very fair and impartial statement of the Catholic, Protestant and international fellowship declarations on economic and social attitudes. He deals with the matters of

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profits, luxury, cooperatives, stewardship, wealth, brotherhood, etc., in the constructive manner of an economic scientist and offers many practical suggestions to the church and its leaders.

This book is interesting and helpful from the very first page. It lays a good foundation for one who is interested in making further study of the whole question of Christianity and economics.

ATONEMENT AND "THE ATONEMENT." By Bergen. 25 pp. Fleming H. Revell Co.

This little book contains a lecture delivered before the Twin City Bible Conference at Minneapolis, Minn., January, 1938. It is a study of the phrase "The Atonement" and its cognates. The conclusion of the study is that the atonement is "a vicarious substitution that pays the ransom." The substitution of any other word for Atonement is a subtle movement to weaken the depth of appeal of the Gospel to bring about repentance from sin and a transformed life. A socialized salvation is not enough.

THE ENCHANTED CROSS. By Allen P. Brantley. 214 pp. Fleming H. Revell Company. \$1.75.

This book is an interpretation of the place of the cross in vital human relationships, written in a virile style and expressing somewhat the impetuosity of the younger generation of preachers. The author is a representative of the younger Methodist preachers of the South. He thrusts his sword deep as he criticises the sins of the church, which seems to be one of the habits of the more youthful preachers of today. It is always harder to point the way out and lead the way out of wrong than to criticise the man or institution in the wrong.

These chapters are interesting and stimulating; but one feels, however, that the author has not thought through some of the problems dealt with in this book. The chapter on "The Cross marches on" is an evidence of this fact. He states in his objection to belief in the personal return of Christ that Christ is already recognized as a World Saviour and that "His spiritual presence has taken the world captive." If this were really so, surely the church would not be so pathetically inadequate for the hour, and the world would not be jittering on the edge of volcanoes about to explode at any moment. Moreover the author cuts a pretty wide swathe when he calls men who believe in the visible return of Christ "these religious soothsayers." Surely he would not say that the Wesleys, Spurgeon, Moody, Chapman, Torrey and a host of intellectual giants all of whom believed passionately in the personal visible return of Christ, were "religious soothsayers." If so it is a great honor to be included in that noble heritage of "religious soothsayers."

THE CHRIST. By A. Wendell Ross. Fleming H. Revell Co. 222 pp. \$2.00.

The author has covered the scripture text carefully and thoroughly in his studies on nine relationships of life. He seeks to prove that Jesus is the solution to life's problems. He covers the following topics:—

Jesus and Childhood, Jesus and John the Baptist, Jesus and the devil, Jesus and the disciples, Jesus and women, Jesus and marriage, Jesus and Mammon, Modern life, Jesus and tomorrow.

In the chapters on Jesus and the disciples the author gives all of the scriptures he can find concerning each disciple and Jesus' relation to that disciple.

The book is well planned. All the scripture has been gathered and the harmonized accounts are arranged so that the student can make a personal study of these subjects himself. This is a distinct service to the Bible student. Following each scripture account are the author's comments and illustrations and appeal. The whole book is evangelistic in character and spirit.

NEW FRONTIERS OF RELIGION. By Swift. 171 pp. Macmillan and Company. \$2.00.

The whole 171 pages of this book is stimulating reading. The writer covers a wide diversity of topics from animism to psychiatry. He states his purpose in writing this book as an "honest effort to get at the basic social facts about organized religion . . . the great need of the church is for a leadership no longer blinded by a false conception of loyalty. But as Clement of Alexandria said, 'ready to take truth from any source, even from the devil himself' and to use it in the service of God."

NOTICES OF RECENT BOOKS

The author traces the development of religion from its earliest expressions and shows the social relationships of religion through its long development, then appraises the effects of social change upon religion and endeavors to discover the effect of religion on social change.

The church as portrayed in these pages is not a very pleasant one, the atmosphere is not highly optimistic and the outlook is somewhat discouraging, because of the "stubborn indifference of the church to social change." If however, the church responds to the suggestions of this book the author is convinced that the church will "seize and hold, in the name of the compassionate Christ, these new frontiers of religion."

The author makes many practical suggestions as to the way in which the church may enlarge its influence in the community. Every resource at the church's disposal should be captivated, spiritualized and directed to the advancement of the cause of Christ in the world, which is bound to produce a happier humanity. The author's practical experience in this field has eminently fitted him to produce this thought-provoking treatise.

